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Mental Health, Alcohol, Drug Clinic Denied By Council

Black Voice News
SAN BERNARDINO
By Cheryl Brown

The city of San Bernardino denied the Conditional Use Permit (CUP) for the Drug, Alcohol, Mental Health Clinic that has had the neighbors up in arms. The residents continued to meet weekly to prevent it from coming to

fruition. The builder Brian Castor from San Diego, lost the faith of the people when he told the city the new site would be used only for office space and the residents found out different. He was planning to lease the building for a major center that would put molesters and children in the same building. Drug and alcohol dependent clients would also seek

help there. The residents did not want to deny these services to those who needed them, they just didn't like the location, next to the Senior Citizens' apartments, across from a church, near three schools and adjacent to a residential neighborhood. The Developer, said at the hearing he would vouch for the uses and he would close it down if the proposed uses

were not adhered to. Reportedly he has lost a sizable amount of money on this project, but he stands to gain \$5 million dollars on the project from the County. Jim McReynolds Director of S.B. County Behavior Department, who came up with the bright idea to combine the services said, for a long time another clinic like this one operated not far from the pro-

posed site. He called it a neighborhood center, earlier his office said the people would be bussed in from other areas and that would insure safety. The new proposal left 2,400 sq ft. of the site vacant. "They are using taxpayers dollars to build a building that is proposed to be vacant. It makes no sense," said the residents. There are so many cuts in county

government spending and a man can come from San Diego and build a vacant building the size of a large house that cannot be used. "This is welfare for the rich," said Wallace Allen.

Jurlean McGinnis, Norma Archie, and Morris Poindexter were very critical of the traffic study. They said it was inadequate, it (traffic study) said there

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ENTERTAINMENT:

Boys Choir of Harlem comes to Cerritos

B-2

The Black Voice News

The Inland Empire News in Black and White



SPORTS:

Williams is first and only African American to quarterback and lead a team to Superbowl.

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Volume 26 Number 3

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Thursday, February 19, 1998

Black History Parade Set for February 21st

Black Voice News

RIVERSIDE

The Riverside Black History Month Committee and the City of Riverside will be holding the 19th Annual Black History Month Parade on Saturday, February 21, 1998 at 10:00 a.m.

The parade will proceed from Riverside Community College at Magnolia to Market and 10th Street where the expo of food and merchandise vendors will be operating from 10:00 a.m. to 4:00 p.m.

This years parade will highlight Black business people with the theme "Black Entrepreneurship." The Grand Marshall is Willie F. Barte, owner of Barte's Beauty Salon since October, 1946. In 1991, he was featured in the Press Enterprises's "Making a Difference" due to his contributions to the African American community.

For further information contact (909) 684-0805 or (909) 781-8905.

An Intimate Evening with Ray Charles Concert Set for Feb. 28

Black Voice News

INDIO



Internationally-known Grammy Award-winning singer/musician Ray Charles will headline "An Intimate Evening With Ray Charles," a concert set for 8 p.m. on Feb. 28 in the Bingo Palace at Fantasy

Springs Casino near Indio.

Tickets are \$75 (Platinum VIP), \$50 (Gold VIP) and \$37.50 (Silver VIP) and available at the casino box office or by phone at 760-342-5000 or 1-800-827-2946. Admission is restricted to 21 years of age or older.

For five decades, Charles has single-handedly fused stylistic genres and founded a modern hybrid sound that serves as a connecting link in the evolution of Black music. He may be best known, for his cameo appearance in "The Blues Brothers" movie in 1980 and for his "You Got The Right One Baby, Uh-Huh!" television commercial campaign for Diet Pepsi in the early 90s.

Charles has been called a "genius," a term probably less hyperbolic than it seems when measured against his contribution to culture. At various stages in life, he has overcome personal handicaps of color, blindness and poverty.

In 1994, Charles received his 12th Grammy Award, this time for "Best R&B Vocal by a Male Performer. for the tune "A Song For You" off his Warner Brothers release, "My World." Among his many lifetime achievement awards, Charles was an original inductee into The Rock & Roll Hall of Fame in 1986.

S. B. Co. Lanfair Settled By Blacks In 1900's

Black Voice News

SAN BERNARDINO

By Cheryl Brown

The County of San Bernardino has its own history of Black pioneers who lived for many years in the valley known as Lanfair. I first came to the knowledge of this place last year when one of the descendants of these early pioneers came to see me. Donald Murphy, who until his death resided in Pomona was excited with the articles in the Black Voice on the historic places we've highlighted. I wanted to find out more. I'd heard the only California town settled by Blacks was Allensworth. Allensworth is located in Tulare County outside of Bakersfield. It was founded by Col. Allen Allensworth. As a County Planning

Commissioner I'd never heard of Lanfair until I started to investigate.

Eight to ten families came to California because of the Homestead Act which permitted citizens (not usually Black) to obtain a piece of the American dream. Some of the original families still own the land, according to relatives with whom we interviewed.

"It was hard living out there," said Richard Wesley Hodnett, son of the settler by the same name, who lived there as a child. Hodnett was four years old when his family came to the Lanfair Valley in 1910. "As a child I had more fun than anybody, we used the Yucca Trees to make swords, we had chickens, horses, cattle, but kids can always entertain themselves," he said. Hodnett recounts there was however, no water, they used

the rain, and no progress. They were however able to raise corn, wheat and barley but then there was no place to sell it." Needles was the closest place and he said it was 40 miles away. "Our family left in 1917," he said.

The families built their homes which consisted of a bedroom for the girls and one for the boys, a living room and a kitchen. They originally moved from Arkansas around 1908. "We had to prove up the land, to get title. We were required to clear so many acres and farm so much land and we had to live on the property for a certain time period," said Hodnett.

The Homestead Act that made this possible was passed in 1862 and amended many times. The person had to be a citizen of the U.S. and at least 21 years old. They had to reside on and cultivate the land for five years, the land could not be seized by any creditor to satisfy any previous debt. By 1900 the only land left to settle was in the arid and semiarid lands of the West. It was on this backdrop that the families came to California.

The families in the group were, Anna Jones, Butch Jones, John David Jones, Nanny Craig, William Carter, John Massie, Lila A. Smith, The Moten's, Richard Wesley Hodnett, his oldest son, William Hodnett, another son, Matthew Hodnett, a relative, Ulysses Hodnett, Solomon Willis, Estella Bakers and the Hodnett's cousin Mildred Shepard had a ranch back beyond the others.

According to Mrs., Sarah Hodnett Dean, of Los Angeles, older sister of Richard Hodnett, her dad, Richard Wesley Hodnett was the father of 19 or 20 children. His first son, William was the only son by his first wife who died. He then married another woman who had three children before she died, John, Fannie, and Estella. Dean's mother had

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Al Checchi Campaigns Makes Visit to Inland Empire Restaurant

Photos by Hooks Photos

Gubernatorial candidate Al Checchi made a stop at an Inland Empire restaurant this past weekend. His appearance at Crescent City Restaurant in Montclair was in part sponsored by Cheryl and Hardy Brown, co-publishers of the Black Voice News. Checchi met with diplomats, congresspersons, and the community during this visit. Look for a detailed story of Checchi's visit in next week's Black Voice News.



Top: Bernadette and Robert Burks talks politics with Al Checchi. Bottom: Rickerby Hinds, Dr. Paulette Brown-Hinds, Cheryl Brown meet Al Checchi.

Commentary: Whose Black History To Believe?

Black Voice News

WASHINGTON

By Earl Ofari Hutchinson

I, like many Black high school students in the early 1960s, learned about Africa watching Tarzan; about Egypt watching the "Ten Commandments" and about American slavery watching "Gone With the Wind."

I believed the claims of many eminent historians that Blacks contributed little or nothing to

history. By the 1970s I knew better, however. Thanks to the work of Carter G. Woodson, the pioneer Black historian and educator, who 50 years earlier initiated what was then called Negro History Week, and other Black and White scholars, the contributions of Africans to world history and African Americans to U.S. history have been permanently rescued from oblivion.

Black abolitionists Frederick Douglass and Harriet Tubman,

educators Booker T. Washington, and W.E.B. DuBois, activists, Marcus Garvey and A. Phillip Randolph, writers Langston Hughes and Zora Neal Hurston, and modern day civil rights champions Rosa Parks and Martin Luther King, Jr. have finally claimed their place in many history texts. The problem is they are still too often compartmentalized into separate and unequal chapters, such as civil rights, or slavery. This

gives the false impression that Black contributions are little more than a sideshow to the real workings of history.

This is nonsense. Black inventors, explorers, scientists, architects and trade unionists were major players in the development of American industry. Black abolitionists, religious and civil rights leaders had profound influence on law, politics and ethics in America. Our artists, writers and musicians gave America and

the world its most original and distinctive culture and art forms.

Some Afro-centrists don't help matters. They claim that Blacks made all the major contributions to world civilizations. They revel in the past grandeurs of African kingdoms, and empires and ignore the rich contributions that Blacks made to American history. By distorting history to score racial brownie points, Black and White ideologues have left many Blacks and non-Blacks wondering just whose

Black history to believe?

The following highlight just how much there is still to be learned about African-American contributions to this country's history.

•Stephen Spielberg's film "Amistad" was a powerful reminder that the issue of slavery deeply influenced, law, politics, religion, and racial relations in 19th Century America, and continues to fuel racial strife today.

Continued on Page A-2

COMMENTARY

- Issues & Opinions
- International
- National

Question of the Week

GIVE ANY IDEAS ON HOW WE CAN INTEGRATE BLACK HISTORY WITH WHITE HISTORY IN AMERICA?

You can give us your response by:

PHONE: (909) 682-6070
FAX: (909) 682-1602
E-MAIL: black_voice@eee.org

The Black Voice News

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Thursday, February 19, 1998

San Bernardino Settled By Blacks In Early 1900's

Continued from Front Page

seven children and died when she was a year old. They were Bessie, Zipporah, Matthew, Stephen, Gershom, Rose and herself. "When I was five years old he married again and she put him away," said Dean, who was also born in Arkansas. The last wife had four children they were Leslie, Florence, Jenny and Richard Wesley. Dean who will be 97 years old in June, said they went to school there in a one room schoolhouse, there was a Post Office and a general store. "Daddy use to go to Los Angeles to get the food supply. He'd catch the train. He would also charter a boxcar to ship lumber. He built the family house," she said. Her dad owned a share of a gold mine in Searchlight, Nevada. Dennis G. Casebier, President of the Mojave Desert Heritage and Cultural Association said the train stopped at Lanfair every day at the same time. The boxcar she is referring to was rented to the settlers they were called "Homesteader's Cars, they would put everything into the car and send it right to Lanfair, the railroad was very helpful," he said.

Thinking back over that time in her life, Dean spoke of how the teacher who was White lived in the school house, cooked beans on the heater stove, and that the school was integrated with about half the children being Black. When asked about integration she chuckled and raised her voice, "Integrate schools. They were glad to have that many kids, (students), said Dean. Casebier said there were two schools in the area, in Goffs, where the school has been preserved and in Lanfair 15 miles up the road. Casebier said his research shows that one of the original Black settlers, William H. Carter served in the Civil War on the Union side.

Reportedly there are some original settlers who still own the land others report it was eaten up by taxes. Ronald Baker and Harriet Hodnett Canister still own land there but there's nothing left of the buildings. According to the Casebier, the foundation of the school still exists. Canister is the daughter of William Hodnett, the oldest son of Richard Wesley. She visited the 160 acres of her property in 1991, said Casebier.

"Settlers started coming to the area in 1910, Blacks began coming in 1911, and by 1917 most had left the homesteads," said Casebier.

Casebier is looking for family members and descendants of the Lanfair Valley and is very interested in talking to them. He can be reached by calling (760) 733-4482.

Commentary: Literacy Program Brings Hope to Youth

Black Voice News

WASHINGTON

By Isaac Hayes

I've been involved in helping the community for most of my adult life. I've seen many heartfelt efforts to achieve social justice. It's always seemed obvious to me that the problems of our inner cities trace back to education -- that is to say, failed education. We could do more good with effective literacy programs than with all the police and jails that money can buy.

Somehow, this truth has yet to ring through to many in our country. This despite the fact that in 1997, the US Bureau of Justice Statistics (BJS) reported that it expects one in three Black males to serve time during their lives. If recent rates of incarceration remain the same, the BJS expects one out of every twenty persons in the country to serve some time in prison during their lifetime.

It's not as if no one has noticed these trends, or that no one has made a connection between literacy, education and crime. It's not as if no one is working to turn the situation around. But this isn't some remote sociological event that we can afford to observe and study for decades. From where I sit, failed education means that the lives of friends or family could be destroyed, and the

door shut on their opportunities for success and happiness.

We can't work too hard or too fast to prevent this kind of tragedy. A few years ago, I heard about something that could really make a difference. That could give inner-city youth the basic tools they need to get a running start on life. It all revolved around study and literacy.

I found a program right in the heart of Compton, California. It was called the World Literacy Crusade. A Baptist minister named Alfreddie Johnson was completely turning around the lives of former gang members, drug abusers and dropouts by helping them learn how to study. And the changes came in weeks, not years.

What was really unusual is that these results were occurring not just occasionally, but routinely. And the kids were hard cases. They weren't just poor students -- many had been in gangs, and had committed serious crimes.

Being curious, I wanted to know why this program was working as well as it was. Rev. Johnson told me that the techniques he used were something called Study Technology, which had been developed by L. Ron Hubbard. I saw what a humanitarian and visionary L. Ron Hubbard was when he wrote "When children

become unimportant to society, that society has forfeited its future."

I checked the World Literacy Crusade and the Study Technology programs out. The more time I spent in Compton, the more excited I became. Kids who had overcome their own problems were starting to be trained in Study Technology, and volunteering time to help others. On top of this, a group called Applied Scholastics (which works to deliver and promote Study Technology) was sending a steady stream of volunteers into Compton to help Rev. Johnson. These people kept coming back week after week, sleeves rolled up and ready to work.

I decided to do whatever I could to help. I became a vocal advocate for the World Literacy Crusade, and saw it spread -- first to church and community groups throughout Los Angeles, and then to other cities and even other countries. Before I knew it, we had thirty groups operating in the US and around the world. This hasn't all been easy -- but growing pains never are.

We also formed an alliance with the NAACP, with the goal of having a World Literacy Crusade program in every city that has a NAACP chapter. Never in my life have I felt so optimistic that all our young people can have the chance they deserve to

build a decent future.

There are reasons students lose interest in study, become bored, distracted or decide they "hate school." Mr. Hubbard has written extensively about these problems. Best of all, he's provided tools to resolve them, called Study Technology.

Study Technology is good news for our kids. Don't get the idea that it takes years to understand and implement these methods. They're that anyone can use to help anyone else achieve mastery of a subject. If you have the desire to help and the willingness to roll your sleeves up with the rest of the volunteers, you'll be fine.

We're building new World Literacy Crusade chapters throughout the country, training new tutors, bringing new volunteers into communities. There might be some who say this all sounds a little too good to be true. There will always be some who insist that the problem of literacy is two complicated to be solved at a grassroots level.

If you'd like to find out more, write us at the World Literacy Crusade. Visit one of our programs. We'd love to have your help. Write to the World Literacy Crusade, 3209 N. Alameda, Compton, CA 90262 or call Applied Scholastics at (800) 424-5397.

Not Just During Black History Month

BUT

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The Black Voice News

The Black VOICE News

The Inland Empire News in Black and White

Established in January of 1972

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Stories published in The Black Voice News do not necessarily reflect the policies nor the opinions of the publishers. The Black Voice News is audited by the Certification Verification Publications Service (CVPS). We have over 35,000 readers per week.

The Black Voice News is also a member of the West Coast Black Publishers Association and the National Newspaper Publishers Association (NNPA). We reserve the right to edit or rewrite all stories submitted for publication.

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The Black Press believes that America can best lead the world away from racial and national antagonisms when it accords to every person, regardless of race, color or creed, full human and legal rights. Hating no person, fearing no person, the Black Press strives to help every person in the firm belief that all are hurt as long as anyone is held back.

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Advertisers should contact Cheryl Brown in Riverside (909) 682-6070 or in San Bernardino (909) 889-0506



Photo by Cheryl Brown

Press conference held in front of San Bernardino City Hall to discuss proposed treatment center.

Continued from Front Page

and there is knowledge of several. They were concerned about the time of day of the study 4 to 6 p.m. on a summer day and they said the community doesn't want it. Valerie Pope Ludlam, was concerned about the center, and how the developer tried to paint her as the instigator because the clinic is presently located in her building on Baseline. He, in a written appeal said she was the leader of the posse. She took issue with him on that. Many in the community took his comments as an affront because it seemed that when the majority of the community is Black and come out in opposition to something that is detrimental in their community they are associated with gang members.

Father Henry Empeno, Priest at St. Anthony's Catholic Church called the project a misuse of public funds, and said "it puts our church and community at risk.

Our school (St. Anthony's) children will have to walk by the center and there will be no protection for the children."

Morsell Johnson, NAACP said "families have invested their savings and it is too great a price to pay. There are more appropriate locations, the city should not break the back of the homeowners."

Sister Betty McGovern, Principal of St. Anthony's reminded the city the project was flawed from its start. While Harry Jacks said the developer had a conflict.

The developer was so beaten up by the speakers that Harold Duffy said, "let's not blame the developer. Cast stones at the Board of Supervisors and the County Mental Health Department. It's structure, nexus and trust," he said.

In response Castor blamed the city for giving him the name of the engineer who did the traffic study.

Fred Curlin ferociously said, "find a new site perhaps closer to the new County Hospital."

Councilwoman Betty Anderson who had been embattled by this issue said, I can't support something that all my constituents are against. She was adamant that it should not be built in its proposed location she and Curlin sparred over who should make the vote for denial. The vote was unanimous.

People who felt Anderson was not in support of the community and issued recall papers on her, ran up and hugged her for the strong stand she took against the project.

The Findings used to support the denial action were: (1) The

proposed use is permitted however will impair the integrity of the character of the surrounding churches, schools and residential districts and neighborhoods andcreate an overly high concentration of social services uses in the area. (2)the use will not enhance the surrounding residential districts and neighborhoods. (3) ...the traffic study didn't adequately evaluate the traffic impacts because it was not done at a time when schools were in session. (4)the use does not contribute to a high quality of life and a secure environment for the surrounding residential neighborhoods.....and will not be compatible with the existing and future land uses in the area.



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The Friends of Dorothy Inghram Branch Library invites the public to a fashion show and luncheon, Saturday, March 21, 1998 beginning at 12:00 p.m. to 2:00 p.m. at the San Bernardino City School's Westside Annex, 1535 W. Highland Avenue, San Bernardino, CA. For more information contact, (909) 887-4494.

Chronic Cough Often Age-Related in Children

Black Voice News

HOUSTON

Treatment for children's chronic cough may be determined by their age.

"Diagnosis for coughs according to patient age," professor of pediatrics at

Coughs can indicate a lasting longer than three weeks vary said Dr. Stuart Abramson, an assistant Baylor College of Medicine in Houston. number of disorders, although the cause can be determined in more than 80 percent of cases, said Abramson, a physician at Texas Children's Hospital.

"It's a frustrating diagnostic and treatment dilemma for both patients and physicians alike," he said. "But once the cause is found, treatment is usually effective."

Abramson lists three categories for childhood coughs:

* Up to 18 months: The most likely causes are gastroesophageal reflux, aortic arch anomalies or cough variant asthma.

Gastroesophageal reflux often results in vomiting. Treatment includes keeping infants in an elevated position, using cereal to thicken formula, and medicines that control the regurgitation of stomach contents.

Aortic arch anomalies, or an abnormality of arteries leading off the aorta, may constrict the esophagus. Surgery may be required for this rare condition.

Cough variant asthma (CVA) results when patients have restricted airways causing a form of asthma that results in mainly coughing rather than wheezing. Treatment includes regular use of antiinflammatory medicines in persistent asthma cases.

* 18 months to age 6: These children most likely have coughs due to CVA or sinusitis, an inflammation

of the membrane lining the facial sinuses. Sinusitis is typically treated with antibiotics and decongestants, although surgical drainage may be necessary in some cases. Respiratory allergies may also lead to sinusitis and should be controlled.

* Adolescents: Teenage coughs usually are the result of CVA, sinusitis or are stress-related. For the latter, addressing the source of stress is the best

treatment.

"Annually, more than 16 million physician visits by adults and children are due to coughs," Abramson said. "The majority of patients have only one underlying cause for their cough."

Abramson advises parents to see their physician or pediatrician whenever there is concern about a child's cough.

Our Bodies



Ernest C. Levister, Jr., M.D.

African American health care despite improvements remains an embarrassment to modern day medicine.

Africans came west in various sizes, shapes and pigmentation. The strong survived the middle passage. They were sold into slavery in North and South America.

The southern physician provided the needed justification for slavery. They indicated that the Africans were healthy. "In our swamps and under our sun the Negro thrives but the White man dies." His conclusion was that God had created Africans to labor for the White man.

Experimenting on the bodies of slaves without comparison to Whites they claimed that the liver, kidneys and "glands" of Blacks were larger and their skin able to throw off heat more rapidly. Thus the bigger tougher Africans could labor

From Whence we Came: Celebrating the Ties That Bind

eighteen hours a day in the sweltering southern heat.

It was also believed that anatomically Black were inferior because their heart and brains were smaller and their nervous system less developed. This accounted for their child like behavior and absolute dependence on Whites. It therefor followed that Blacks were stupid and didn't feel pain as intensely as other races.

This set the stage for a scientific portrait of Blacks as sluggish, dull in mind and weak in will. In addition it was illegal to teach a slave to read or write. These are concepts that prevail in some circles today.

To control the slave "natal alienation" was rigorously enforced. This was the deliberate separation of an individual from his cultural past. The females had greater value for breeding purposes. Family separation occurred when their sons, daughters and husbands were sold down river. Today poverty and misplaced justice resulting in high prison occupancy perpetuate "natal alienation" resulting in dysfunctional families.

When the slaves became sick they did not inform the

slave owner out of fear and "ignorance."

We have all heard of the Tuskegee experiment of with holding treatment when a cure was known. Current Medicare data documents a disparity in health care offered to and received by African American compared to Whites. This in addition to inadequate health insurance helps to paint the picture of why Blacks remain reluctance to access White controlled health care early.

With this historical baggage, the undercurrent of racism and the emotional stress it produces: can there be any doubts why Afro-American have disproportionate health problems.

Dr. Levister holds a F.A.C.P. and F.A.C.P.M. He owns a private practice in San Bernardino and welcomes reader mail concerning their bodies but regrets that he is unable to answer individual letters. Your letter will be incorporated into the column as space permits. You may direct your letters to Dr. Levister in care of Voice News, P.O. Box 1581, Riverside, CA 92502.

Family Talks



Joseph A. Bailey, II M.D.

Behind the word "fool" there is a rich and colorful story. Throughout the centuries, its meanings have ranged from ignorant, to fun, to wise, to wicked. Originally, some said it was a Sicilian name for pudendum -- the external genitals of either sex. That, back then, was something to be ashamed of. Others said that "fool" harks back to the "blow" sense of a bellows used in fireplaces. A bellows is a hand-held accordion that produces hot air by giving draft to a fire. The connection between a bellows and a fool first referred to people who talked too much about "nothing." Ancient Romans called them "windbags." When the windbag's ranting and raving included being boastful, and conceited, their puffed out cheeks and self-importance

Fools

had the appearance of a bellows blowing out hot air.

Thereafter, "windbag" became a metaphor for a fool. That concept went in several directions. In a religious sense, it indicated moral rather than intellectual deficiency. For example, fools were those who said "there is no God" and as a result they expressed their evil character. In the New Testament, Christians were called foolish if they failed to evaluate life's issues from God's perspective. In parenting, "fool" stood for spoiled children who needed the "rod of correction" to teach them not to rebel impulsively.

In a nonreligious sense, an ancient fool was considered to either know nothing or to be ignorant. Interestingly, this was the same meaning for the word "nice." Weak-minded fools were very popular in many Fairy Tales, legends, and particularly in a Royal Court setting. Court jesters in medieval times had a sort of "fool's license" to entertain the royalty in any way they saw fit. Typically, this was done by giving flattery, exaggerating, and making false promises. Jesters could even tell the truth to the King or Queen without

fear of punishment, as long as the truth was presented in humorous satire (ridicule) and jokes. They wore a "fool's cap" with bells plus wildly colored costumes -- a picture we see today as the "joker" in a deck of cards.

Not only did jesters do things like playing tricks and practical jokes "to make a fool of people" but they also subjected themselves to ridicule by reasonable people. These are the two ways that the word "fool" is used today. Some let others make a fool out of them while certain others make fools of themselves. In either instance, fools are so "far out" mentally and/or morally that they show absurd conduct -- **That Which Offends Our Understanding.** In other words, the actions of fools violate common-sense are **Mentally Defective.** The lessons to be found in their experiences never teach fools anything. Because they show courage without judgement, fools "rush in where angels fear to tread."

NOTE: Dr. Bailey holds a F.A.C.S. and runs a private practice in San Bernardino. Please address comments to: e-mail JAB722@aol.com

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Torrejon AB, Spain (All Units). Committee in search of former airmen, dependents and civilian employees. The sixth Torrejon Air Base, Spain reunion being planned for Sept 4-7, 1998 in Madrid, Spain. Send self-addressed stamped envelope to Ms. Burnethel Sanford, P.O. Box 3492, Riverside, CA 92519.

Young Realtor Enjoys Making New Homes For Families Possible

△ KEEPING IT REAL (ESTATE)

Black Voice News

RIVERSIDE

By Roberto C. Hernandez
Special to The Black Voice News

Growing up in Canyon Crest, Anthony Tyson would watch his friend's father earn a living in real estate. It would have a profound effect on him.

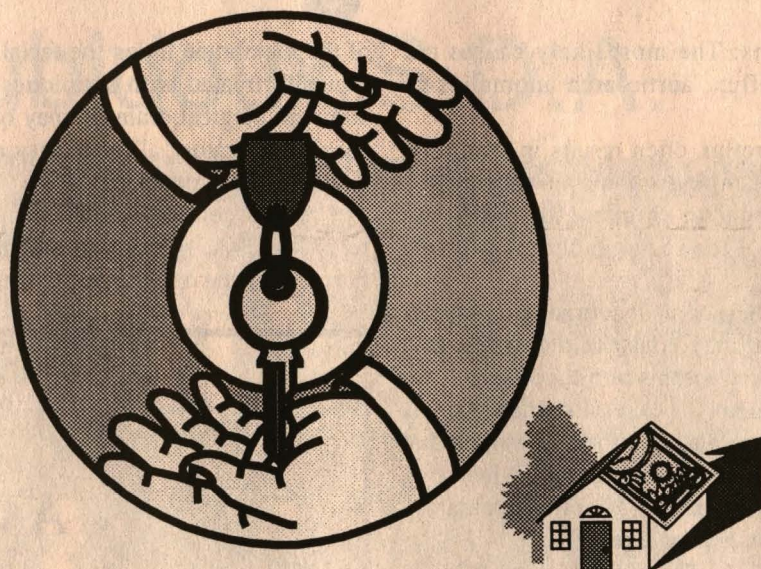
Now, the 26-year-old sales associate with Prudential California Realty reflects on the progress and dreams he's had since he earned his real estate license more than five years ago.

"This is something I've always wanted to do," Tyson said.

The process of selling or buying a home can very formidable, especially for first-time buyers.

"Selling a house is the biggest purchase in a person's life," Tyson said. "I want to make sure that I am in a position to make it as efficient and stress-free as possible."

Efficiency and hard work have been part of Tyson's life and diverse interests. A graduate of North High School, Tyson implemented this drive as a guard for the basketball team. When he moved to Palm Desert and enrolled at the College of



the Desert, Tyson found new ground. Not only did he expand his athletic pursuits, he also established a critical relationship that was to shape his business career. He met John Stiles, a broker for STR Commercial Brokerage.

"He [Stiles] took me under his wing and taught me a lot about the business," Tyson recalled. "I was fortunate to have a really good director."

Soon after, Tyson diversified his professional scope by promoting musical events like reggae concerts. He then decided to focus in on his real

estate goals and moved back to Riverside, joining Advantage Plus Real Estate which later became Prudential California Realty. He has been one of their top sales associate for the past two years and owed much of his

success to his enthusiasm and drive.

"Everybody should try to start a career in business," Tyson said. "The secret is to keep motivated and motivate those around you."

Tyson also credited his father for the inspiration to work hard. A retired post office employee, Tyson's father had to work more than one job to support the family.

In many ways, Tyson has done his fair share in supporting families. One of his most memorable real estate experiences was when he helped a young couple from Mississippi get into a new home. He even went so far as to provide them with temporary lodgings while he helped them look for a home.

"They trusted me," Tyson said. "I was the only person they knew. I was pretty flattered to

help them get a new home and start a new life here."

A short while later, he sold another home to friends of the couple who had recommended Tyson to them.

His business ethics are simple and effective, Tyson said.

"You have to be reliable and honest," he said. "I do my best to keep you informed and work with you."

As one of Riverside's newest entrepreneurs, Tyson works with people like Ron Green of Temple Inland Mortgage. Calling him "the best lender in Riverside," Tyson said that he has helped him make new homes a reality.

"I'm very proud to have helped a lot of families out," he said.

For more information call (909) 779-2412 or 1-800-397-1053.

Business Directory

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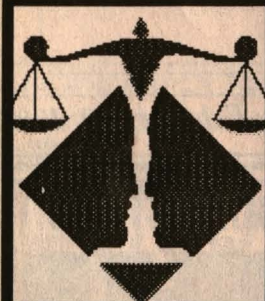


Business Directory

The Black Voice News

Page A-5

Thursday, February 19, 1998



BVN's LEGAL COURT

Opal D. Richards
Attorney at Law

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- Automobile accidents
- slip & Fall
- Dog bites
- Motorcycle accidents

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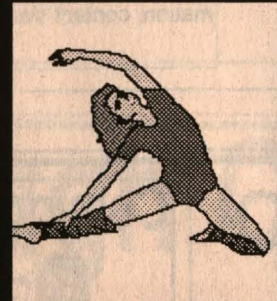
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BVN's FOOD Court



Photo courtesy of Real Lemon Lemon Juice & Washington State Apple Commission

RELIGION

The Black Voice News

Page A-6

Thursday, February 19, 1998

Straight From The Underground to Premiere at Mt. Rubidoux S.D.A.

Black Voice News

RUBIDOUX

A young rapper finds himself transported back to the Underground Railroad and receives the lesson of his lifetime...of many lifetimes.

Saturday, February 28, 1998, Mt. Rubidoux Seventh Day Adventist Church will host "Straght From the Underground," a play by playwright Rickerby Hinds.

Straight From the Underground is a play about liberation. This story takes the viewer to the slavery days of the South where a group of enslaved negroes are running for their freedom and for their lives. Falling into the middle of this escape is "B-Boy" a young "wannabe" hard-core rapper who somehow finds himself transported back to the year 1845 and smack-dab in the middle of the arduous journey. This young brotha, after rappin' about how hard his life has been for him, learns a quick and lasting lesson on the meaning of



Another Peace

life and the strength of those that came before him. Straight from the Underground also examines the role that Christianity played for both the oppressed and the oppressor and how this religion was used as a tool for both.

In addition to this performance, Another Peace will also be performing.

Another Peace is a choir that is comprised of students and professionals utilizing their time and talents to share the gospel of Jesus Christ.

The choir was founded in 1985 on the La Sierra campus of Loma Linda University. Using dynamics and diction coupled with traditional gospel harmonies, their music has developed its own special

Continued on Page A-7

Minister's Wives & Widows Holds Fashion Show

Black Voice News

SAN BERNARDINO

It's with pleasure that the Inland Empire Minister's Wives and Minister's Widows invite the public to their annual fashion show and luncheon with fashions by Xcessories and Things on February 21, 1998..

The fashion show will be held at the Norman Feldheym Central Library located at

555 W. 6th Street, San Bernardino, CA starting at 11:00 a.m. to 3:00 p.m.

For ticket information, contact Mrs. Betty Lofton, President at (909) 794-2189, Mrs. Cori Thomas, Vice President at (909) 849-9334, Mrs. Betty Foster at (909) 874-5847 or Mrs. Kathinia Townsend, Public Relations at (909) 874-7337. Donation is \$15.00.

Imani Praise Fellowship of Seventh Day Adventists

16050 Indian Avenue
Moreno Valley, CA 92551
(909) 243-6999 - Church
(909) 243-2451 - Fax

Weekly Services

Saturday
Bible Study, Prayer & Fellowship 10:00 am
Praise & Divine Worship 11:00 am
Youth Services 5:00 pm
Wednesday
Youth Peace Ministries 5:00 pm
Bible Study, Prayer & Fellowship 7:15 pm



Pastor Marcel Wip, M.S., M.F.C.C.

"The Most Excellent Way" Radio Broadcast Sunday 1:30 pm - KPRO 1570 AM

Rose of Sharon Evangelistic Church of God in Christ

12900 Heacock St.
Moreno Valley, CA 92553
(909) 656-4247

Sunday
Sunday School 9:45 a.m.
Worship Service 11:15 a.m.
YPWW & Worship Svc. 6:30 p.m.

Mondays & Fridays
Hour of Prayer 6:30 p.m.

Wednesday
Noon Day Prayer 12:00 p.m.
Bible Study 7:30 p.m.

2nd & 4th Fridays
Evangelistic Service 7:30 p.m.



Elder Leodis & Sister Richardson

Rose of Sharon is a Church paving the way in the wilderness - Isaiah 35:1

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Refreshing Spring Temple

12900 Heacock St.
Moreno Valley, CA 92553
(909) 656-4247

Sunday
Sunday School 9:45 a.m.
Worship Service 11:15 a.m.
YPWW & Worship Svc. 6:30 p.m.

Mondays & Fridays
Hour of Prayer 6:30 p.m.

Wednesday
Noon Day Prayer 12:00 p.m.
Bible Study 7:30 p.m.

2nd & 4th Fridays
Evangelistic Service 7:30 p.m.



Crossroads Community Church

Post Office Box 353
Highland, CA 92346-0353
(909) 425-5664

Schedule of Service

Sabbath 4:00 p.m.

2nd & 4th Fridays
Evangelistic Service 7:30 p.m.



*

In Honor of Black History Month

Riverside Faith Temple's
Christian Bookstore

- presents -

A Poetry Reading & Art Show

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5:30 p.m.**

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Gospel Fest

The No. Fontana Parade Committee welcomes everyone to Gospel Fest and Black History Celebration. On February 28, 1998 from 10:00 a.m. to 5:00 p.m. - Pancake Breakfast is from 7:00 a.m. - 11:00 a.m. Come celebrate with friends, family and the community. Join us at the Jessie Turner Community Center, 6396 Citrus Avenue: (corner of Citrus and Highland). For more information, contact Verdell Bonnell at (909) 428-8372.

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March Field Christian Church

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(909) 682-9960

WEEKLY SERVICES

Church School 9:00 a.m.
Worship 10:00 a.m.



Pastor William Carter

Uniting God's People

The New Jerusalem Foursquare Church

6476 Streeter Avenue
Riverside, CA
(909) 359-0203

WEEKLY SERVICES

Sunday

Sunday School (all ages) 9 a.m.
Christian Life Development (Adults only)
Classes 9 - 10 a.m.
Worship 10:30 a.m.
Children's Church 11 - 12:30 p.m.
(during church)

Thursday

Bible Study 7:00 p.m.



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TUESDAYS:
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Straight from the Underground

Continued from Page A-6

sound. Some have referred to the sound as "classical" gospel. Since 1985, Another Peace has made a significant contribution to the gospel music industry of Southern California. Another Peace is under the direction of Dr. Alan B. Woodson and regularly performs to audiences in the Inland Empire, Los Angeles,

Shirley Caesar Comes to San Bernardino

The concert will be held at 1024 N. Spruce, San Bernardino. Advance ticket purchase is \$25.00 per person with V.I.P seating at \$35.00. For more information contact (909) 792-0442 or (909) 793-2380. 1998 at 6:00 p..

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16262 Baseline Ave.
Fontana, CA 92335
(909)350-9401

SUNDAY SERVICES

Morning Service 8:00 a.m.
Sunday School 9:45 a.m.
Sunday Service 10:45 a.m.

After Sunday Service

Prayer Meeting
Wednesday 7:00 p.m.
Bible Study
Wednesday 7:30 p.m.



Rev. Morris Buchanan

NEW JOY BAPTIST CHURCH

5694 Jurupa Avenue
Riverside, CA 92504
(909) 779-0088 - Office

WEEKLY SERVICES

Sunday School 9:15 a.m.
Morning Worship 10:15 a.m.
Evening Workshop 6:00 p.m.
Tuesday Prayer Meeting & Bible Study 7:00 p.m.



Rev. Paul S. Munford, M. Div.



Church of God in Christ
(Heb. 6:11 & 12)
2355 Pennsylvania Ave.
Riverside, CA 92507
(909) 222-4005

SERVICE TIMES:

Sunday School 9:30 a.m.
Worship Service 11:00 a.m.
BIBLE STUDY
Tues. Night 7:00 p.m.
Fri. Night 7:00 p.m.

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San Diego, and other areas in Southern California.

The music ministry of this choir is an integral component of its parent organization,

Another Peace Ministries, Inc. The mission of this organization is to share the gospel of Jesus Christ through the medium of music, drama, and community

service programs.

Mt. Rubidoux SDA is located at 2625 Avalon St., Rubidoux, California 92509 (909) 276-8374.

The performance is free and open to the public, but donations of can goods, flour, sugar, etc. are requested.

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Riv., CA 92509 • (909) 684-LIFE

Sunday

WORSHIP SERVICES

8:00 am, 9:45 am, 11:30 am & 7:00 pm
Sunday School 8:00 am
Sunday School 9:45 am
New Members' Class 9:45 am
Children's Church 11:30 am
Support Group 5:00 pm
Faith Clinic 5:30 pm

Wednesday

Bible Study (Pastoral Teaching) 7:30 pm
Children & Teen Ministries 7:30 pm

Friday (every 1st & 3rd)

Fellowship Service 7:30 pm

Prayer Daily: Tues-Fri at 6am, 12 pm, & 7 pm



Pastor Ron and LaVette Gibson

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(909)887-1718

Sunday Worship Services

8:00 a.m.

11 a.m.

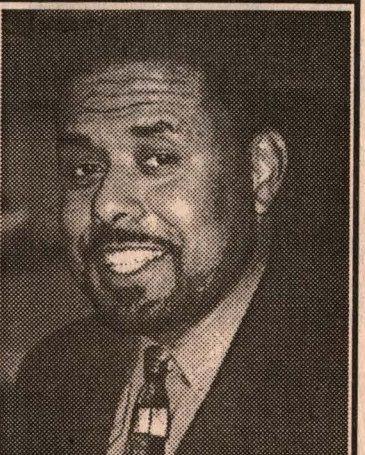
Sunday School

9:30 a.m.

Wednesday

Bible Study

7:00 p.m.



Rev. Alvin L. Smith

AMOS TEMPLE CME

2008 Martin Luther King, Blvd.
Stratton Center -Temp. Location
Riverside, CA 92507
P.O. Box 55010, Riverside, CA 92517
(909) 683-1567

Worship Services

Sunday School 9:30 a.m.
Morning Worship 8:00 & 10:45 a.m.

Prayer and Bible Study
(1860 Chicago, Ste. #G11, Riverside)
Wednesday 6:30 p.m.



Rev. Raymond F. Williams

Second Baptist Church

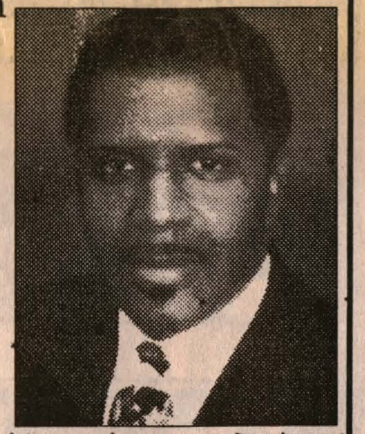
2911 Ninth St.
Riverside, CA 92502
(909) 684-7532
(909) 684-1564 - FAX

Sunday Services

Early Morning Worship 7:45 a.m.
Sunday School 9:00 a.m.
Mid-Morning Worship 10:15 a.m.
Nursery Open 10:15 a.m.

Wednesday Services

Prayer Services 7:00 p.m.
Bible Study 7:45 p.m.
"Second in Name, First in Love"



Pastor T. Elsworth Gantt, II

Mountain View Community Church

(New in Temecula!!)
27570 Commerce Center Drive #225
Temecula, CA 92590
(909) 693-0771

WEEKLY SERVICES

Sunday

Early Worship 7:45 a.m.
Church School 9:30 a.m.
Mid-Morning Worship 11:00 a.m.
Children's Worship 11:30 a.m.
(2nd & 4th Sunday)

Wednesday

Prayer & Bible Study 7:00 p.m.
Chosen Generation (Youth 12-17 years) 7:00 p.m.



Pastor John Wells

3rd Church Anniversary
Sept. 21st & Sept. 28th
Services Held at 4:00 p.m.

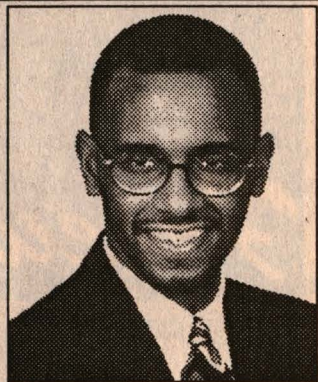
Mt. Rubidoux SDA Church

2625 Avalon Street
Rubidoux, CA 92509
(909) 276-8374

Weekly Order Of Service

Saturday Service
Sabbath 9:15 a.m.
Early Morning Service 9:15 a.m.
Church Service 11:00 a.m.
Youth Special Service 4:30 p.m.

Jan. 11th Revelation Seminar Sunday,
Wednesday and Friday Evening
from 7:00-8:00 p.m.



Marc K. Woodson
Senior Pastor

Lily Of The Valley Church Of God In Christ

200 Oasis Rd.
Palm Springs, CA 92262
(619) 325-1779

Sunday

Sunday School 9:30 a.m.
Morning Worship 11:15 a.m.
Y.P.W.W. 6:00 p.m.
Evening Worship 7:00 p.m.

Tuesday

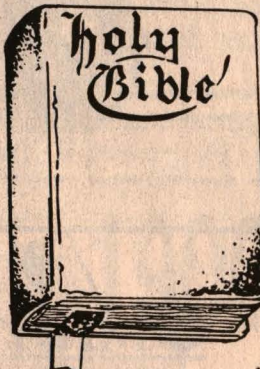
Christian Education 7:00 p.m.

Wednesday

Choir Rehearsal 7:00 p.m.

Thursday

Evangelist Service 7:00 p.m.



Pastor Jerry E. Johnson Sr.

Our Motto:
LOV in action, shows up better
than LOV spoken

New Beginnings Community Baptist Church

Services held at: Kansas
Avenue S.D.A. Church
4491 Kansas Avenue
Riverside, CA 92507
(909) 653-3775

Weekly Services

Sunday School 10 a.m.
Morning Worship 11 a.m.
Tuesday Prayer Meeting &
Bible Study 7 p.m.



James B. Ellis, Jr., Sr. Pastor
Albert Riley, Assistant Pastor

Mailing Address:
P.O. Box 430, Moreno Valley, CA
92556

Allen Chapel African Methodist Episcopal Church

4009 Locust (at 10th St.)
Riverside, CA 92501
(909) 686-9406

SCHEDULE OF SERVICES

Sunday Services 11:00 a.m.
Sunday School 9:30 a.m.
Wednesday Bible Study 10:00 a.m.
Wednesday Prayer &
Bible Study 7:00 p.m.



Rev. Shermella Garrett-Egson

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San Bernardino, CA 92410

WEEKLY ORDER OF SERVICE:

Prayer: Tuesday - 9:30 a.m.
Thursday-5:30 p.m.
Friday- 10:00 a.m.

Bible Study: Wednesday- 6:00 p.m.

SUNDAY SERVICES:

Sunday School 9:45 a.m.
Morning Worship 11:30 a.m.



Pastor Harvey & Mrs.
Hean Jones
(909)
884-8241

CHURCH DIRECTORY LISTING

RIVERSIDE

Christ Fellowship Church
1385 W. Blaine, Suite I
Riverside, CA 92517
(909) 276-3367
Kelvin Ward, Pastor

Spiritual Growth
Church Of God In Christ
YWCA 8172 Magnolia Avenue
Riverside, CA 92504
(909) 656-4362
Elder David C. Richardson, Pastor
Sunday School: 9:30 a.m.
Morning Worship: 11:00 a.m.

Kansas Ave. SDA Church
Jesse Wilson, Pastor
4491 Kansas Avenue
Riverside, CA 92507
(909) 682-9810
Saturday Service
Song Service 9:15 a.m.
Sabbath School 9:30 a.m.

Church Service 11:00 a.m.
Adventist Youth

Mt. Moriah Baptist
Rev. Willie Chambers, Jr.
18991 Marioposa St.
Riverside, CA 92508
(909) 780-2240

Sunday Services
Prayer of Consecration 9:00 a.m.
Sunday School 9:30 a.m.
Devotion & Worship 10:45 a.m.
Evening Bible Study 6:00 p.m.
Communion and Baptism every 1st
Sunday 7:00 p.m.

Park Avenue Baptist Church
Rev. L.E. Campbell, Pastor
1910 Martin Luther King Blvd.
Riverside, CA 92507
(909) 684-8782
Sunday Service
Round Table Prayer 9:20 a.m.
Sunday school 9:30 a.m.
Morning Worship 10:50 a.m.
Evening Worship 6:00 p.m.

(Wednesday)
Teachers Meeting 6:00 p.m.
Prayer Meeting 7:00 p.m.
Bible Study 7:30 - 8:30 p.m.

Riverside Faith Temple
Revs. J. & B. Sims
2355 Pennsylvania Avenue
Riverside, CA 92507
(909)788-0170

Sunday Services
Sunday School 9:30 a.m.
Morning Worship 11:00 a.m.
Evening Worship 6:30 p.m.

RUBIDOUX

Mount Calvary Missionary Baptist Church
5476 34th Street
Rubidoux, California 92509
(909) 684-6480 or (909) 781-0443
Seth Williams, Pastor
Sunday School 9:30 a.m.

New Member Class 9:30 a.m.
Morning Worship 10:45 a.m.
Youth Church 11:00 a.m.

Mt. Rubidoux SDA Church
2625 Avalon St.
Rubidoux, California 92509
(909) 276-8374
Marc Woodson, Pastor
Saturday Services
Song Service 9:15 a.m.
Sabbath School 9:15 a.m.
Church Service 11:00 a.m.
Adventist Youth Service 4:30 p.m.

New Visions Christian Community Church
18461 Mariposa Ave. (Woodcrest Area)
Riverside, CA 92508
(909) 687-7454
Senior Pastor Emerson (Jeff) Jefferson, Jr., M.Ed., M.Div
Christian Growth Class 9:00 a.m.
Morning Worship & Praise 11:00 a.m.
Prayer & Bible Study 7:00 p.m.
Choir Rehearsal 7:00 p.m.

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Mt. Zion Lighthouse Full Gospel Church
3310 Lime Street Downtown
Riverside, CA 92501-5037
(909) 784-HOLY
Clarence R. Williams, Jr., Pastor
Incessory Hour of Prayer 12 Noon
Wednesday In-depth Bible
Core Study 7:00 p.m.
Friday Holy Worship Service 7:00 p.m.
Sunday School 9:45 a.m.
Sunday Morning
Holy Worship 11:00 a.m.
Sunday Holy Evangelist Service 7:00 p.m.

New Hope COGIC
254 So. Mt. Vernon
San Bernardino, CA 92410
(909) 381-2662
Elder, Lenton Lenoir, Pastor
Sunday School: 9:45 am
Morning Worship: 11 pm
Evening Worship: 6 pm
Pastor Teaching: 8 pm Tues.
Evangelistic Worship: 8 pm Th

New Hope MBC Baptist, S.B.

1575 West 17th Street
San Bernardino, CA 92411
(909) 887-2526 Church
Sunday Services
Morning Worship 8:00 a.m.
Sunday School 9:30 a.m.
Morning Worship 11:00 a.m.
N.B.C. 5:30 p.m.
Evening Service 7:00 p.m.
Nursery Services Provided

New Life Christian Church
Rev. Elijah S. Singletary, Pastor
1322 N. Medical Center Dr.
San Bernardino, CA
Sunday Services
Early Morning Worship 8:00 a.m.
Church School Hour 9:45 a.m.
Morning Worship Hour 11:00 a.m.
Tuesday
Bible Study Hour 6:30 p.m.
Thursday
Prayer & Praise Service 7:00 p.m.
"Gospel Time" TV Broadcast-Channel 3
Rialto-Monday 8:00 p.m.
San Bernardino-Friday 8:00 p.m.

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Pioneer Doug Williams takes over helm at Grambling

Williams is first and only African American to quarterback and lead a team to a Super Bowl title.

By **LELAND STEIN III**

Black Voice News Sports Editor

SAN DIEGO, Jan. 25 - Back to the scene of his formative years, where Eddie Robinson the winningest coach in college football history was the man, and Doug Williams became the man.

Robinson cajoled and pushed Williams to be the best he could be while quarterbacking the Grambling Tigers to a 35-5 record and setting a NCAA record of 8,411 career passing yards in the process. Williams' legacy became so large he finished 4th in the Heisman voting in his senior season.

Williams has been a pioneer in football in a number of ways. He was the first quarterback from a predominantly black school to ever be selected on the first round, going to the Tampa Bay Buccaneers as the No. 17 overall selection in 1978. He was also the first player from a predominately black school to be chosen as a first team All-American by the Associated Press and first to ever be picked as a consensus All-American quarterback.

Williams put the exclamation point on his career when he became the first and only black quarterback to start and win the Super Bowl. He led the Washington Redskins to the NFL title in Super Bowl XXII, completing 18 of 29 passes for 340 yards and four touchdowns. His outstanding effort earned him the "Most Valuable Player" award.

Taking on a new challenge, Williams recently was named the head coach at Grambling, following the giant footsteps left by the legendary Robinson.

The selection of Williams revives dreams of returning to the glory days when Grambling was the team. However, he does acknowledge that implementing a solid work ethic, helping student athletes and turning boys to men are more important than matching what Robinson accomplished in wins and losses.

Returning to the stadium that saw him shock the world, Jack Murphy (now QualCom), Williams was part of the pre-game coin toss along with his coach at Washington, Joe Gibbs, and Robinson.

The following is a one-on-one interview with Williams held at the Horton Grand Hotel the day before the Super Bowl game between Denver and Green Bay.

LELAND STEIN: Did you have a number of choices other than Grambling coming out of high school.

DOUG WILLIAMS: No, to be honest with you! Back then an African American wasn't heavily recruited by many of the schools they now attend. Although I did receive a baseball scholarship offer from LSU, but I was already at Grambling. Also, I grew up in a Grambling atmosphere. I had family and many people around me that went to school there. When coach (Eddie) Robinson called me, my mother said that's where I'm going, so that's where I went.

STEIN: Did you always have in your mind that you would be a quarterback.

WILLIAMS: Baseball and basketball were the two sports that I always wanted to play. I always figured that baseball might be the sport I'd play professionally. But, in about the eighth grade my older brother, Robert, coached me and he gave me two choices, either play football or I could whip him . . . so I played football.

STEIN: In your freshman year at Grambling was it apparent that your skill level in football was something special.

WILLIAMS: No. I always figured I was a pretty decent athlete, because in high school I led the basketball team in scoring, I was the pitcher in baseball and I played quarterback. I wasn't at that time a dominating player. But once I started competing against the college players I knew I could play at that level.

STEIN: So, you didn't have as a goal professional football.

WILLIAMS: As a quarterback basically I wasn't thinking about making it to the next level. I had watched James Harris (from Grambling) and the things he had went through, plus there were not many faces on television of color that you could look into, so there wasn't even a ray of hope for young quarterbacks to be thinking about playing at that level.

STEIN: When did you change your thoughts about being able to compete at the pro level.

WILLIAMS: After my junior year I kinda felt that watching the other quarterbacks . . . there were certain things they did, and, I knew I could do them, too. We were very successful at Grambling as a team and the scouts started coming around. Then in my senior year I finished fourth in the Heisman voting and everything just worked its way out. But, it wasn't my ultimate dream. My dream was just to be like my oldest brother; finish college, get a degree and go coach. Playing in the NFL was not my dream, it's something that happened and I'm thankful for it - the chips just fell my way.

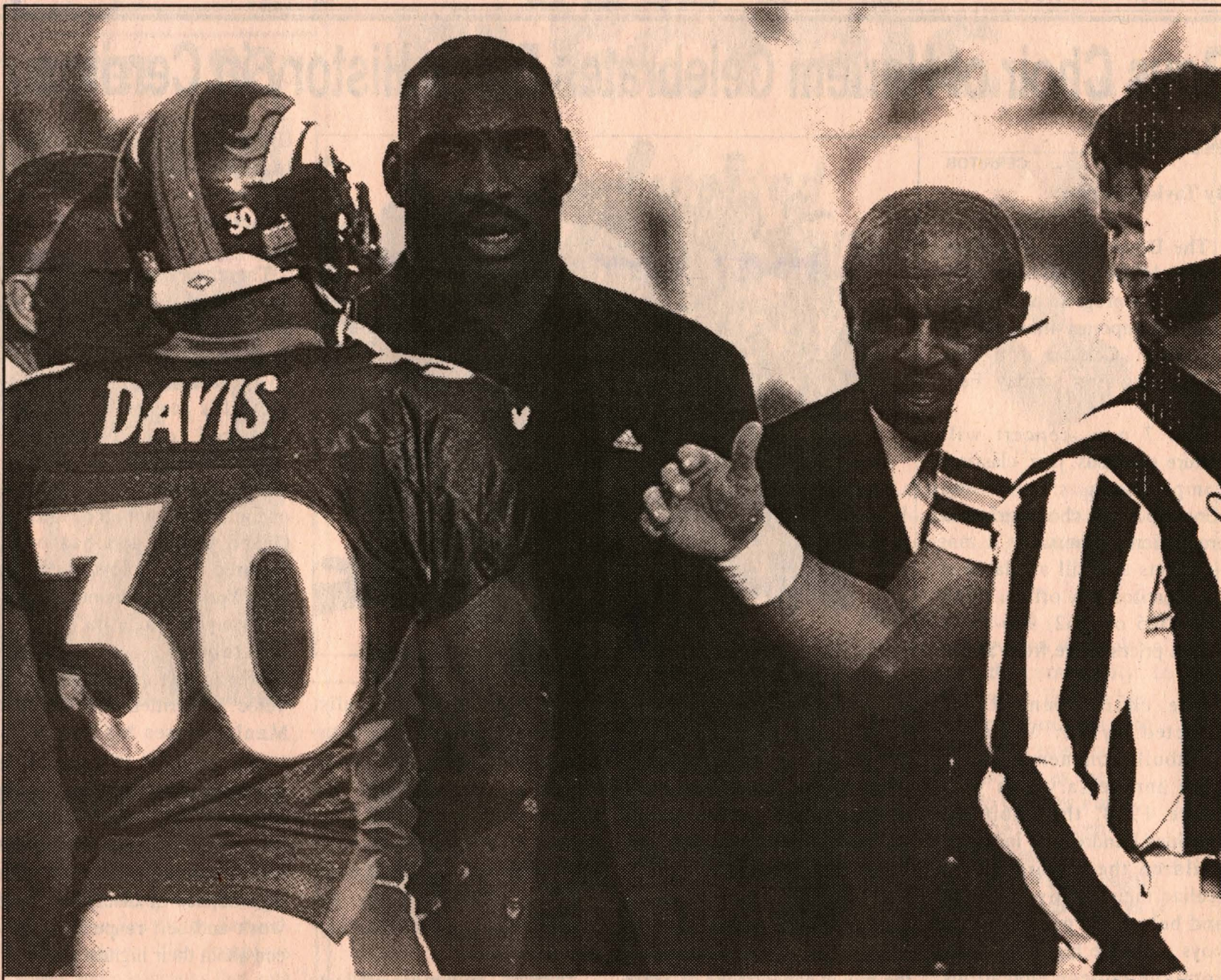
STEIN: Tell me about the Grambling experience and what coach Robinson added to you.

WILLIAMS: It's unfortunate that a lot of black kids today do not understand the significance a Grambling could make in their lives. I know there are an awful lot of young people out there that make choices to go to other institutions, but I really and truly believe they should be at a historically Black college. I really believe that if I had not gone to Grambling, I wouldn't be sitting here today in San Diego talking to you. Robinson was a guy who instilled in us, that when football was over, what are you going to do with your life? He made us go to class and church. I can remember when every coach was responsible for one church in the community, and, for them to come back and tell him how many of the players were at church . . . I mean it was amazing. That just don't happen anymore.

What (Robinson) has done for me, now that I've gone back to coaching, is he has given me a solid outlook on how I want to deal with young people and how we should deal with young people . . . Eddie's going to be a tough act to follow.

STEIN: You are coming behind coach Robinson's 57-year legacy, is it a little bit intimidating.

WILLIAMS: From the coaching stand point it's not intimidating. For 57-years he's done a wonderful job, but the last two or three years the program has been down. I think if ever there was a time to step in it is now. But, I think from an overall stand point, what Eddie Robinson did at Grambling, no man will ever emulate anything like that again. I fully understand I will never be able to do what Eddie Robinson has done. Can you imagine the lives that he has touched, and, the men that he has molded. Coach has ex-



CHAMPIONS: Denver's Terrell Davis (30), didn't know at the coin toss that he would mirror Doug Williams (c) and win the Super Bowl MVP award. Pictured (l to r): Joe Gibbs (partially hidden), Doug Williams, Eddie Robinson and Brett Favre (hand extended).

players out there that are presidents of universities, run million dollar companies, lawyers, doctors, engineers . . . Coach has got them all out there. I'm not going into Grambling thinking that I'll be another Eddie Robinson, I can promise you that.

STEIN: With the inclusion of African-Americans in the Division 1 schools, many of the historically black colleges have seen their talent base reduced. If a Doug Williams came along now maybe he would not have gone to Grambling.

WILLIAMS: I don't think Doug Williams would have gone anywhere but Grambling. I honestly believe that. All the people surrounding me wouldn't have let me, because they know that the best place for me was Grambling. But we know that things have changed. Coach has had to deal with that over the years. We know that young kids today have so many options now. The sad thing is that a lot of the young kids now get caught up in the materialistic things, and, because the Black colleges do not have the same resources as many of the major universities or the greatest facilities . . . so when they bring our young kids in and wine and dine them, they see what you have and what you don't have. They don't have the hindsight from wince they come. Still I don't blame the young folks as much as I do the parents. I think that recruiting is not about the 17, 18-year-olds, part of recruiting is that hopefully their parents understand that this is about my kid maturing and becoming a young man and not to be the greatest athlete on Sunday. There are a lot of kids that go to a certain college because they think they are going to make it to the next level, but that's something many should not be working on as a priority. They get caught up in the mix of going to places they shouldn't. Then, they start calling a Grambling, Southern or Jackson or a number of the small schools . . . that's what happens a lot of times.

STEIN: How can you as a recruiter convince the kids to come to your school.

WILLIAMS: Well, we've done pretty good thus far. We have about eleven commitments and I feel good about all of them, because I think the guys that have committed to Grambling can really help us and the good part about it is they were all people someone else wanted. I definitely feel good about what we are doing here. We will not get the 'Blue Chippers,' because a lot of times they get pumped up. One of our biggest problems for years to come will be the coaches in the high schools and the parents. I say that because in America there are so few black head coaches and counselors. Many white's do not have a realistic view or understanding of what a Grambling or black institution has to offer, so therefore they have no need to talk to a student about what a black institution might have to offer. The average white coach don't know nothing about Grambling. When a coach calls a coach about a student, many times Grambling will not come into the picture. The only time Grambling will come into the picture with many of the white coaches is when everyone else is gone and a coach will call and say they have a kid that can play for you at that level. Then I have to say what level are you talking about? Because in my mind I want a kid that can play at any level, because I know that there isn't any college out there that has done a better job of putting people in places than Grambling. Those are the things we have to overcome and I think we will.

STEIN: Would you be unhappy if the program never reaches the level it had attained in the past. Sending over 200 players to the professional ranks and winning at an unprecedented level.

WILLIAMS: We all have to understand that back in that day a black kid didn't have any choice but to go to the black institutions. So therefore the greatest athletes were at the black institutions - except for a few that were sprinkled here and there - because that was the only place they could go. But I don't think it will ever be like that again. I'm not in there to produce professional athletes, I'm in there to produce men. Sure we would love for some of our young guys to go to the league, but what we really have to offer is the chance to be the best they can be.

STEIN: Here we are at the site of a historic occasion, you quarterbacking the Washington Redskins to the NFL title. Who envisioned you, Coach Robinson and Joe Gibbs getting together for the Super Bowl coin toss.

WILLIAMS: I was down at Morehouse College and the NFL commissioner wrote me a letter asking if I would mind being a

part of the pre-game ceremony. It just feels special that it was 10-years ago, as a player, I would be back here as part of the event. Some things are just blessings that come your way.

STEIN: During the Super Bowl held here, did you get tired of people asking how it feels to be the first black quarterback to lead his team into the big game. Did you look at it as something historic that you were doing.

WILLIAMS: I didn't get tired of the questions, because I had been around long enough to know that was something a lot of people didn't expect or wanted to happen. A lot of people think that I was a one game wonder, but this is Elways fourth trip here. There are a hundred quarterbacks who have played in this league that wish they had won a Super Bowl.

I earned what happen on this day, 10-years ago. When you get to this plateau or game, there are no accidents. The things you had to go through to get here test your professionalism.

STEIN: Was there even more pressure on you as the game got closer.

WILLIAMS: I've always been a person that, even though they labeled me a black quarterback, pressure was something I always put upon myself. Joe Gibbs always labeled me as a happy-go-lucky person. He use to call me Cool Hand Luke, because nothing bothered me.

I looked at the Super Bowl game as something I've been doing, so it wasn't going to be any different. The football field wasn't going to be any longer or wider and you couldn't put any more people on the field. The media couldn't put any pressure on me if I didn't let it happen. That's the way I approached it. When we lined up in the huddle, I had no problems talking to anybody about anything that was going. I was not going to let them put me in a corner. I came to the Super Bowl for one reason, and that was to win.

I understood what the impact of playing in that Super Bowl had and still has upon the NFL and American history. I'll always be a part of that and I feel grateful for that, but at the same time I felt like I had to win it for Doug Williams, but in winning . . . all of black America would get a ride.

STEIN: Let's look at that magnificent second quarter you and Washington had. How did it happen.

WILLIAMS: I think it was just execution at its finest. I don't think that anything will match the way we were ready to execute that day. No mater what we did it worked, nineteen plays we scored five times . . . that's mindboggling.

STEIN: Was that the biggest game of your career.

WILLIAMS: No. I've had bigger games in college and in the pros, but as far as your career and the stage it was placed on, it was big. America was watching and part of America didn't want it to happen and part of America was praying for me.

STEIN: How did you feel when the final gun sounded and you were NFL champions.

WILLIAMS: I wish I could say how I felt, but you couldn't print it. But when I walked off that field with my helmet raised, I had a lot of thoughts about a lot of people. I had a lot of people to thank in my mind and I had a lot of people I wanted to tell where to go.

STEIN: Are you a role model.

WILLIAMS: I think by default I am. I understand what Charles Barkely was saying when he said he wasn't a role model, but the only problem was, he was paid to say it. When I was growing up and you were growing up, we didn't have many role models to look at in sports or in school. The role models were where you put your foot up everyday and ate. Now, a lot of the role models are someone they see on television, and that's why the role model thing doesn't play big with me. My oldest brother is someone I looked up to and admired. The role model's definition is more for corporate America. You see on TV, I want to be like Mike (Jordan), but what is the chances that Mike will come down and shake hands with many of the kids in communities in America. How can they be like Mike? They line up in the stories and buy his shoes that's the only way they can be like him.

ENTERTAINMENT

The Black Voice News

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Boys Choir of Harlem Celebrates Black History in Cerritos

Black Voice News

CERRITOS

By Taylor Jordan

The Boys Choir of Harlem will celebrate Black History Month in a program of classical and contemporary music at the Cerritos Center for the Performing Arts Sunday, Feb. 22.

The 7 p.m. concert will feature spirituals, jazz, classical compositions and contemporary, choreographed production numbers.

Tickets are still available at the Cerritos box office, (800) 300-4345 or (562) 916-8500. Ticket prices range from \$20 to \$32.

The choir, founded and directed by Dr. Walter J. Turnbull, commemorates its 30th anniversary this year. Since 1958, the choir has provided hundreds of inner-city children the opportunity to realize their creative potential and helped 98 percent of the boys complete high school and continue college educations. The touring ensemble of 35 features older tenor and bass voices as well as younger treble and soprano voices.

The Boys Choir of Harlem has toured domestically and internationally, performing in concert halls, schools and churches worldwide and musically participating in



Boys Choir of Harlem

auspicious occasions such as the re-dedication of the Statue of Liberty, Nelson Mandela's arrival in the United States, the opening session of the United Nations General Assembly and White House dinners.

The choir's performance repertoire is not restricted to the concert hall. It was featured on the movie soundtracks of Spike Lee's "Jungle Fever" and the Grammy-winning soundtrack to "Glory."

The choir's versatility has enabled it to record with such diverse artists as classical diva Kathleen Battle, country legend Glen Campbell, "Phantom of the Opera" phenomenon Michael Crawford, jazz pianist

James Williams and vocalist Dianne Reeves and rhythm-and-blues balladeers Peabo Bryson and James Ingram. The choir's first solo album, "The Sound of Hope" released in 1994, received critical acclaim and was followed by the inspirational "Up In Harlem" two years later.

Turnbull, an honors graduate of Tougaloo College in Georgia, had already received national attention and acclaim as a scholar and operatic tenor before founding the Boys Choir of Harlem. He holds a master's in music and doctorate in musical arts from the Manhattan School of Music, graduated from Columbia

University School of Business Institute for Non-Profit Management and has received numerous honorary university degrees.

The choir's artistic director was named in "Who's Who In American Colleges and Universities" and as "one of the 15 greatest men on Earth" by McCall's magazine. He has appeared on "Nightline," "20/20," "The Today Show" and "60 Minutes." He made his operatic debut with the Houston Grand Opera and has been featured tenor soloist with the New York Philharmonic and the Philadelphia Orchestra.

Turnbull, in the autobiographical "Lift Every Voice" co-written with Howard Manly, shares his rise from impoverished childhood to inspirational experiences with the internationally-famous choir. He also offers a blueprint on teaching children the significance of discipline, hard work and self-respect so they can attain their highest goals.

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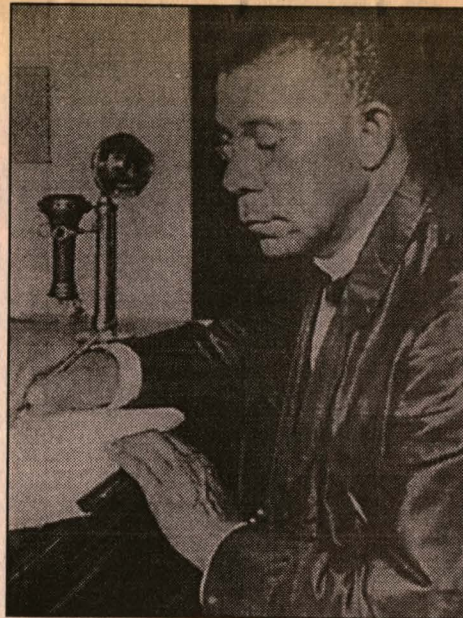
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Celebrating Black History Month

Booker T. Washington

1856-1915



Booker T. Washington was one of the most influential black leaders of his time. Advisor to Presidents, spokesperson for racial equality, and champion of education for African Americans, his was a powerful voice in the struggle for racial integration in 19th-century America.

Born into slavery, Washington's family found themselves free at the end of the Civil War. They moved to West Virginia, where the young Washington worked full-time in the salt and coal mines. His passion for learning led him to attend classes while continuing to work in the mines to support his family. The quest for learning led eventually to Hampton Normal and Agricultural Institute in Virginia, where he graduated with honors and began a teaching career.

Washington's big break came in 1880, when he was offered the principalship of a new school in Tuskegee, Alabama. When he arrived, he found that funds had been set aside by the State Legislature for the school, but would not be available until the following year. Undaunted, Washington traveled throughout the surrounding countryside, spreading word of the new school and inviting blacks to apply for admission. When classes opened on July 4, 1881, Washington had 30 students.

Tuskegee had been intended as a school for teachers, but Washington had other ideas. Having seen the terrible living conditions of Southern blacks, he decided to emphasize practical skills: carpentry, masonry, farming, and homemaking. In the years after its founding, Tuskegee expanded its programs and facilities and became one of the most respected centers of black education.

Washington's success grew with the school. With the death of Frederick Douglass in 1895, he became a spokesman for many blacks. To Washington's dismay, advances in the black communities were short-lived as the South began passing "Jim Crow" laws restricting the rights and freedoms of blacks.

Washington called for a compromise: blacks should stop wasting time fighting for racial equality and work to improve themselves within a segregated system. He declared that blacks and whites could remain "separate as the fingers" while working together as "the hand".

The "Atlanta Compromise", as it was known to Washington's detractors, had a mixed reception from blacks. While some felt it gave hope for the future, others condemned Washington for trying too hard to please the dominant white power structure. It is certainly true that after the Atlanta speech, Booker T. Washington's fame and influence grew among white leaders. He was invited to lecture on racial equality to white audiences around the country, and became a close advisor to President Theodore Roosevelt, who consulted Washington on most appointments of blacks to political posts.

Booker T. Washington died of heart disease on November 14, 1915, at the age of 59. He left behind a legacy of practical education and politics which influenced black leaders well into the 20th century.

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COMMUNITY

The Black Voice News

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Thursday, February 19, 1998

RCC Holds Photo Images '98

Black Voice News

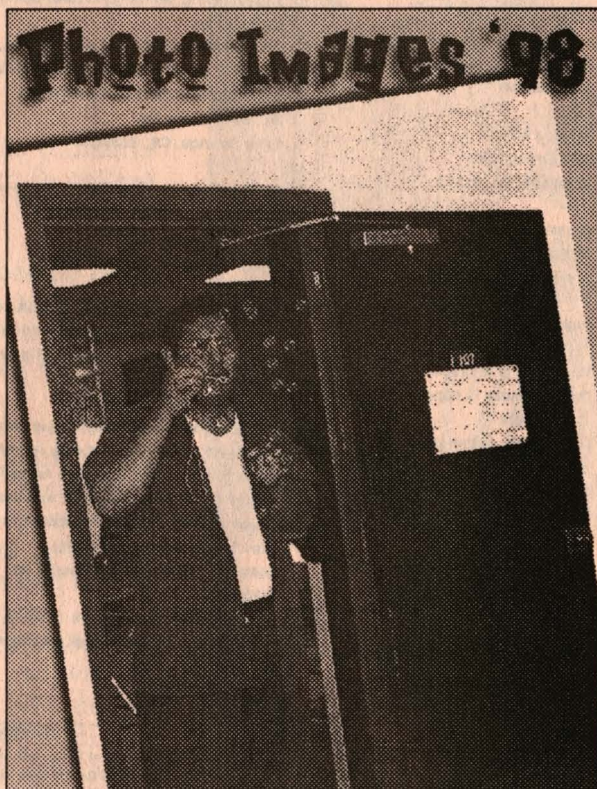
RIVERSIDE

Photo Images 98, an annual exhibit of work by Riverside Community College photography students, opens February 23rd and continues through March 13th. This year's show may be one of the best in quality and reflects the strength of the RCC Photography Department. The juried show, featuring about one hundred images by beginning, intermediate, and advanced students, was culled from several hundred submissions.

This year's exhibit is dedicated to the memory of Joseph Ursua, an art and photography student who died last fall in a tragic car accident. Joe will be especially missed, because he helped mount last year's show of nearly 200 works during a single marathon Friday night session.

The public is cordially invited to an opening reception for the artists on Sunday, February 22, 1998, from 2 to 4 p.m.

The Riverside Community College Art Gallery is open Monday through Friday, from 10 a.m. to 3 p.m., Wednesday evenings, from 5 to 7 p.m., and closed Saturday, Sunday, and all school holidays. For additional information, call the Art Gallery at



(909) 222-8494.

Poet Quincy Troupe to Appear at College

Black Voice News

RIVERSIDE

On February 23, poet Quincy Troupe will give a reading of his poetry at Riverside Community College in McDermont Hall, Quad 134, at 7 p.m.

Quincy Troupe is the "World Heavyweight Poetry Champion," a title he won at the 1994 Taos Poetry Circus. Born and raised in the city of jazz, St. Louis, his poetry has been deeply influenced by the improvisational brilliance of jazz. He frequently reads his poems in places where poetry is not often heard, including bars and prisons. Winner of two American Book Awards and a Peabody Award, he teaches at the University of California, San Diego.

Critics have reported, "Troupe has that rare gift,

the ability to transfer his sound to the page.... The typical Troupe poem comes at the reader like a locomotive on fire, full of blazing and powerful imagery" (Ishmael Reed, *The San Diego Reader*). The Los Angeles Times states, "He combines mere words into phrases and paragraphs that sing the range of life's raw emotions." "Troupe blends myth, history and the spiritual world with the tangibles of daily life," according to *American Visions Magazine*.

Troupe's performance is in conjunction with RCC's Literary Readings Series and Black History Month. The event is open to the public and admission is free. For further information, contact RCC at (909) 222-8857.

TOGETHER WE'RE ELECTRIC...

**...and connected
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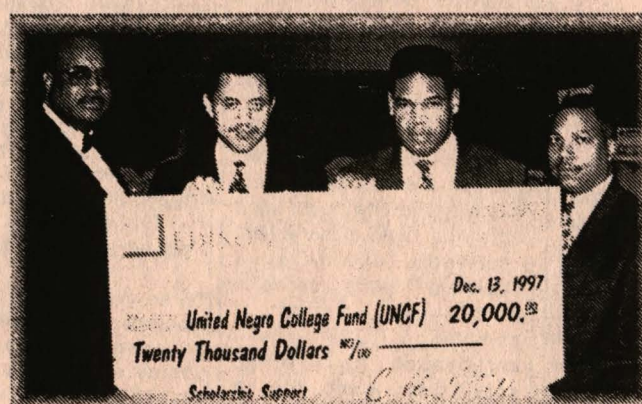
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LATIMER

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We're electric when we recognize the African-American heritage in the electric industry. It was Lewis Howard Latimer, the self-taught son of a runaway slave, who is credited with inventing the electric light switch and socket. Latimer was a founding member of the Edison Pioneers, a group of scientists who worked with Thomas Alva Edison.



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We're electric when we make a difference in the community. In the last five years, Edison has invested over \$50 million into community programs and organizations such as the United Negro College Fund (left photo), the Southern Christian Leadership Conference, the Urban League, and the San Bernardino Boys & Girls Club.

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a smile pervades my face
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in the sun.



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CLASSIFIEDS

SOUTH COAST AIR QUALITY
MANAGEMENT DISTRICT

ANNOUNCEMENT

Hearing Board Vacancies

The South Coast Air Quality Management District (SCAQMD) Board of Directors is soliciting candidates for three (3) appointments and their alternates to the SCAQMD Hearing Board: one Medical Member and two Public Members. The Hearing Board is chartered under Division 26 of the California Health and Safety Code and operates independently of the SCAQMD and its Board of Directors. The Hearing Board is a quasi-judicial entity vested with the authority to grant vacancies to companies and public agencies subject to SCAQMD rules, to revoke and suspend SCAQMD operating permits; and to issue Orders of Abatements. In addition, the Hearing Board has the authority to hear appeals regarding (1) the denial and issuance of SCAQMD Permits to Operate and Construct (including RECLAIM permits), (2) conditions imposed on Permits to Operate and Construct, (3) the denial and issuance of emission reduction credits, and (4) the approval and denial of air pollution control plans, including Rule 2202 - On Road Motor Vehicle Mitigation Options submittals.

The Hearing Board meets three to four days per week (Tuesday)Thursday, occasionally on Friday), from 9:00 a.m. to 4:30 p.m., at District Headquarters located in Diamond Bar. Hearing Board members receive \$50,000 annually and will be required to meet three days each week. The Chair of the Board, appointed by fellow Board members, will receive \$65,000 annually and will be required to be available four days a week. Alternate members are compensated at the rate of \$325 per day for days spent doing the work of a regular Member.

Medical Member Qualifications: Licensed physician with two or more years of practical experience, preferably in the fields of epidemiology, physiology, toxicology, or related fields.

Public Member Qualifications: Ability to demonstrate evidence of active participation in matters relating to the environment, preferably with relatively recent involvement in activities and forums pertaining to the control of air pollution in the South Coast Basin.

Interested candidates should send or submit a resume and cover letter detailing the relevancy of their experience to the work of the SCAQMD Hearing Board to the Clerk of the Board, SCAQMD, 21865 East Copley Drive, Diamond Bar, CA 91765. The cover letter with resume must be timed-stamped by the AQMD Clerk of the Board, no later than 5:00 p.m., on Friday, March 6, 2998. Letters and resumes received in the Clerk's office after the closing date will be returned to the applicant. The cover letter should also indicated if you would be willing to serve in the alternate position. Candidates invited for an interview will be required to submit the names of three individuals who could provide professional references if contacted by the District. It is anticipated that these appointments will be acted upon the District Board at its May 8, 1998 meeting. Appointees will be expected to commence a paid (\$150/day) orientation period by June 2, 1998.

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\$1877-\$2395 apprx monthly
Deadline is 5:00 pm, Wed March 4, 1998

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San Bernardino County District Attorney's Office is recruiting for Child Support Officer Trainees who learn how to interview parents, establish paternity, locate absent parents, determine appropriate amount of child support and ensure payments are made. Trainees may be promoted after six months with a satisfactory work performance evaluation to Child Support Officer (\$2123 to \$2706) REQ: Thirty semester (45 quarter) units of completed college coursework taken to: 1) satisfy an associate or baccalaureate degree (other than coursework in fine arts, music, or physical education); or 2) satisfy the requirements of a vocational certificate in a business office related program. A list of coursework must be submitted with the application AND Six months (full-time equivalent experience working with the public. Orig county app req. For information and application contact:

San Bernardino County Human Resources
157 W. Fifth St., First Floor
San Bernardino, CA 92415-0440
(909) 387-8304

EOE M/F/D

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SECURITY OPERATIONS
SUPERVISOR

\$37,295/annually

Position 12 mos. per year. Hours are day and/or night, and subject to being "on call". REQUIREMENTS: Proof of HS diploma or GED certificate; proof of 6 or more semester college units in management courses from an accredited college or university; four years of increasingly resp. security/law enforcement experience (two years in a lead or supervisory capacity may be substituted for the required management coursework); a valid Class 3 California Driver's License; a private vehicle; proof of completion POST Level I certification. Qualified applicants must file a completed District application, letter of application and resume', as well as proof of the required transcripts and certificates, on or before February 27, 1998, 4:00 P.M., to The Rialto Unified School District, 182 E. Walnut Ave., Rialto, CA 92376. RESUMES WILL NOT BE ACCEPTED IN LIEU OF THE COMPLETED APPLICATION. 820-7700. AN EQUAL OPPORTUNITY EMPLOYER

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Three yrs. of tech. human resources exper. One yr. lead or supervisory exp. BA degree with course work in personnel or human resources mgmt./public admin. or rel. field. HS grad. Copies of diploma, degrees and transcripts must be submitted with application. Apply in person by 4:00 p.m. Feb. 27, 1998.

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1535 W. Highland Ave.
San Bndo,
AAE/EOE/HDPCD

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LEGALS

Lien Sale Notice
Time of Sale: 10:00a.m.
Place of Sale: Superior Towing:
1869 Service Court
Riverside, CA 92507
Vehicle: 94 Honda
LIC. 517EBE NV
ID# 2HGEJ2125RH554126
Date of Sale: 2/25/98

p.2/19

The following person(s) is (are) doing
business as:

Y.B.I.
P.O.Box 121
3890 Orange St.,
Riverside, CA 92503

Arnett Mosley
5200 Chicago #B3
Riverside, CA 92507

Peter Brumfield
11120 Old Fashion Wy
Riverside, CA 92504
This business is conducted by
Co-Partners

Registrant commenced to transact
business under the fictitious
business name or names listed
above on 2/26/98

s/ Arnett Mosley
The filing of this statement does not
of itself authorize the use in this
state of a fictitious business name in
violation of the rights of another
under federal, state, or common law
(sec.14400 et.seq.b & p code)
Statement filed with the County on
1/27/98

I hereby certify that this copy is a
correct copy of the original statement
on file in my office.

B. HERMAN-DEPUTY
County Clerk
FILE NO. 980588
p.1/29,2/5,2/12,2/19

The following person(s) is (are) doing
business as:

PALSE ORIENTAL MARKET
5391 Arlington Ave.
Riverside, CA 92504

Jay P. Sengdara
7137 Idyllwild Ln.
Riverside, CA 92503

This business is conducted by
Individual
Registrant has not yet begun to
transact business under the fictitious
business name or names listed
herein.

s/ Jay P. Sengdara
The filing of this statement does not
of itself authorize the use in this
state of a fictitious business name in
violation of the rights of another

under federal, state, or common law
(sec.14400 et.seq.b & p code)
Statement filed with the County on
2/10/98
I hereby certify that this copy is a
correct copy of the original statement
on file in my office.

B. HERMAN-DEPUTY
County Clerk
FILE NO. 980970
p.2/12,2/19,2/26,3/5

The following person(s) is (are) doing
business as:
CHRISTMAS DECOR CALIFORNIA,
PULSAR POLE MOUNTS, WESTERN
STATES DISCOUNT DECORATORS
367 West Radio Rd.
Palm Springs, CA 92262

Joseph Lawrance Guzzetta
24552 Raymond Way, Box 503
Lake Forest, CA 92630

This business is conducted by
Individual
Registrant has not yet begun to
transact business under the fictitious
business name or names listed
herein.

s/ Joseph Lawrance Guzzetta
The filing of this statement does not
of itself authorize the use in this
state of a fictitious business name in
violation of the rights of another
under federal, state, or common law
(sec.14400 et.seq.b & p code)
Statement filed with the County on
1/20/98

I hereby certify that this copy is a
correct copy of the original statement
on file in my office.

GARY L. ORSO

County Clerk
FILE NO. 1-980129
p.2/5,2/12,2/19,2/26

The following person(s) is (are) doing
business as:
B&M PAGER
1307 W. Sixth Street Ste 105
Corona, CA 91720

Benjamin Garrett
419 Moorehaden Dr.
Carson, CA 90746
This business is conducted by
Individual
Registrant commenced to transact
business under the fictitious
business name or names listed
above on 1/1/98
s/ Benjamin Garrett
The filing of this statement does not
of itself authorize the use in this
state of a fictitious business name in
violation of the rights of another
under federal, state, or common law
(sec.14400 et.seq.b & p code)
Statement filed with the County on
2/3/98
I hereby certify that this copy is a
correct copy of the original statement
on file in my office.

B. HERMAN-DEPUTY
County Clerk
FILE NO. 980804

p.2/5,2/12,2/19,2/26
The following person(s) is (are) doing
business as:
CUT-N-UP HAIR STUDIO
5896 Magnolia
Riverside, CA 92507
Monique Green
12220 Rumford Crt.
Moreno Valley, CA 92557
Ron Sam
2175 Sharp Rd.
Perris, CA 92570
This business is conducted by
Co-Partners
Registrant has not yet begun to
transact business under the fictitious
business name or names listed
herein.
s/ Monique Green
The filing of this statement does not
of itself authorize the use in this
state of a fictitious business name in
violation of the rights of another
under federal, state, or common law
(sec.14400 et.seq.b & p code)
Statement filed with the County on
2/9/98
I hereby certify that this copy is a
correct copy of the original statement
on file in my office.

GARY L. ORSO
County Clerk
FILE NO. 980922
p.2/19,2/26,3/5,3/12

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BUT THE TRUTH!!!

SO WHY HAVE YOU NOT SUBSCRIBED YET?

CA RESIDENTS PAY \$35/YR. OUT-OF-STATE RESIDENTS PAY \$45/YR
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TRUTH... SEND US A CHECK OR MONEY ORDER WITH YOUR NAME
AND MAILING ADDRESS TO: P.O.BOX 1581,RIVERSIDE, CA 92502

NOTICE OF REQUEST FOR QUOTATION/PROPOSAL

Notice is hereby given that proposals will be accepted by the South Coast Air Quality Management District, 21865 E. Copley Drive, Diamond Bar, CA 91765 for the following:

Bid. No.	Title	Bidder's Conference	Closing Date	Contact Person
RFQ 2016	High Speed Remote Access Upgrade	None	3-20-98 1:00 p.m.	Leticia De La O (909) 396-3520
RFP 9596-23	Program Opportunity Notice-Rule 2202 On-Road Motor Vehicle Mitigation Options Air Quality Investment Program	3-03-98 9:00 a.m.	4-01-98 5:00 p.m.	Connie Day (909) 396-3055
RFP 9798-24	Network Infrastructure Upgrade	3-06-98 10:00 a.m.	3-20-98 1:00 p.m.	Mark Henninger (909) 396-2840
RFP 9798-25	Evaluate Low Nox Combustion Systems for Natural Gas-Fired Large Water Heaters and Small Boilers	3-11-98 1:00 p.m. MANDATORY		Andy Abele (909) 396-3250
RFP 9798-26	Third Party Worker's Compensation and Liability Adjusting Services	None	3-13-98 1:00 p.m.	Hellen Smith (909) 396-2034
RFP 9798-27	Evaluate and Recommend Modifications to the Ambient Air Quality Data Handling System	None	3-13-98 2:00 p.m.	Tom Parsons (909) 396-2239
RFP 9798-28	Initiative No. 8-Field Inspection and Analytical Technology Assessment	None	3-20-98 3:00 p.m.	Rudy Eden (909) 396-2391

PERSONS ATTENDING THE BIDDER'S CONFERENCE SHOULD CONFIRM THEIR ATTENDANCE BY CALLING THE CONTACT PERSON. BIDS WILL NOT BE ACCEPTED FROM ANYONE NOT ATTENDING THE MANDATORY BIDDER'S CONFERENCE.

THE RFQ/RFP's may be obtained through the Internet at:
http://www.aqmd.gov/rfp/

If you have questions or would like a copy of the RFQ/RFP's mailed to you, telephone the contact person.

The AQMD hereby notifies all bidders in regard to this advertisement, that minority business enterprises will be afforded full opportunity to bid responses to this invitation. Moreover, the AQMD will not discriminate against bidders on the basis of race, color, religion, sex, marital status, national origin, age, veterans status or handicap. The AQMD also encourages joint ventures and subcontracting with MBE/WBE/DVBEs. Mildred Brown, Purchasing Manager p.2/19,2/26



12:20 PM

They loved the presentation—lunch is my treat! •

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"Way to Freedom" by Charles Bibbs

Retracing the Underground Railroad

Part II

By Cheryl Brown - Black Voice News



February 19, 1998

THE 1998 INLAND EMPIRE INTERNATIONAL CARGO CONFERENCE & EXPO



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The Running Man

The Running Man was a woodcut used to identify runaways in local newspapers and on flyers.

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Thanks to:

Henry Ford Museum & Greenfield Village
Covington, Kentucky Convention and Visitor's Bureau
Cincinnati, Hamilton County Convention and Visitor's Bureau
Lorain County Convention and Visitor's Bureau
Windsor Essex County & Pelee Island Convention and Visitor's Bureau
Detroit Convention and Visitor's Bureau
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John Brown Memorial State Park
Black Saga: The African American Experience by Dr. Charles Christian

For information: Greene County, 1-800-733-9109

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Cover art "Way to Freedom" by Charles Bibbs
B' Graphics, Moreno Valley, CA
(909) 697-4754

Black Voice News' Collector's Edition/Black History Month Special
February 19, 1998

The smart place to be



California State University, San Bernardino

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Web Site: <http://enrollment.csusb.edu>
E-mail: hlockhar@wiley.csusb.edu

From the Editor

When I received the first invitation to participate in the First International Underground Railroad (UGRR); I was intrigued. By the time I was invited to return for a second trip that added Covington, Kentucky and Cincinnati I was even more excited, I thought I knew what to expect. Still excited and still intrigued about what I'd seen and experience this second trip gave me the opportunity to meet the network of people involved in this growing UGRR movement and see friends I'd kept in touch with over the many months since the first trip.

Don and Marsha Hammond, of San Bernardino, long time family friends, informed me of what was happening in their home Chillicothe, Ohio and told me of the Second Underground Railroad Summit that would be held in Columbus coinciding with the start of the tour. Thelma Smith of Oberlin, a fifth generation citizen, tour guide and genealogist extended an invitation to share her room.

R.J. Balanger of the Detroit Visitor's and Convention Bureau had whet my appetite when he told me the second annual trip may begin in Alabama, the entire state but he put emphasis on Mobile, a place where the last slave ship Clotilde brought a cargo of kidnapped Africans. Kidnapped from Dahomy, (Benin), West Africa. More amazing than seeing the spot where the burned haul of the ship set for over 100 years, the trip would somehow complete for me the United States connection. It would tie the slave ships to the beginning of the line, once arriving in America to Canada, the end of the line, for those travelling on the UGRR. When I got an invitation from Frances Smiley of the Alabama Office of Tourism to make the connection I knew my experience would be somewhat complete. At least on these shores and on this leg of the Underground Railroad.

These trips were all fast paced there is no time for rest even if you wanted to. The information was so expansive it hard to know what to include in this tabloid. Last trip I included more information on Mrs. Edith Washington Johnson, the granddaughter of Booker T. Washington this time we talked with her more extensively but the time with her was overshadowed by the opportunity to visit an actual site of the Underground Railroad. There will be more on her in another update.

The second trip was journaled on the Internet every step of the way. The website is beautiful. I thank Anthony Palacios and Jim Navarro for their dedication in working so diligently to get the site up and so well designed. I thank Barry Pullium and the San Bernardino County Schools for taking on the project and internet provider, Enterprise for Economic Excellence (eee.org). I thank the Department of the Interior, Vince deForest for his help and encouragement.



4

Underground Railroad Experience

Black Voice News
Special Collectors
Edition

Many times at awe, many times jovial but never far from the fact that this was a real tragedy that happened to real people. Much of the history we will never know but much is still available for us to know and through the likes of, the historians who never fail to tell the story who work tirelessly most of the time for no pay but to leave the truth of what happened to a people not so very long ago. "Violence was not a byproduct of slavery, slavery itself was violent," said playwright Rickerby Hinds in his play Straight From the Underground.

As we study the suffering that happened to our ancestors, let us realize for too long our story, hasn't been told or has been told through the eyes of others, it's time the truth be known. No sugar coating, no extortion of the truth just telling the story just as it was.

The three groups would like to thank the Visitor's and Convention Bureaus of:

Covington, Kentucky
Cincinnati, Hamilton County, Ohio
Greene County
Lorain County, Ohio
Detroit, Michigan
Windsor, Essex County and Palee Island, Windsor, Ontario, Canada
State of Alabama, State Tourism Department

It is now my duty --as it was Harriet Tubman's, Josiah Henson's and others --to tell the story, conduct the experience, to teach all people to honor and love our ancestors and appreciate what they did for us. It is my solemn duty to communicate to you the strength and courage our ancestors used to pave the way for us, in this modern day and age, to be free from bondage. I invite you to turn these pages and imagine the steps taken by those daring Africans; and, I hope everyone reading this expanded special edition is compelled to action in honoring our ancestral heritage. On the first trip I became a conductor, on the second I was named an abolitionist, join me as I call on the inimitable spirit of Harriet Tubman to guide me, as we travel on the Underground Railroad. As your editor I am pleased to offer you this gift of history. ALL ABOARD!



CONDUCTORS: LaUna Newman, Minneapolis Spokesman; Vicky Douglas, Minneapolis Spokesman; Judy Seal, Tri State Defender; Gwyneth Windon, Tri State Defender; Cheryl Brown, Black Voice News; Delores Johnson, Atlanta Tribune; Alice Thomas, Jackson Advocate; Renell Whitehead, Cincinnati Herald; Mike McNair; Louise McNair; Celeste McNair; Linda McNair, Buckeye Review; R.J. Balanger, Detroit CVB; Sandra Bradt, Ontario Canada, CVB; Mary Richardson, Detroit, CVB; Cheryl Bierly, Greene CVB; John Able, Greene County CVB and Suzanne Kneesley, Lorain Co., CVB.



CONDUCTORS Trip 2: JoAnne Harris, American Visions; Cynthia Nevels, Capitol Spotlight; Dian Steitz, Free Lance Writer; Hugh Orr, Hoosier Home & Away; Terry Williams & Julie Deans, Young Horizons Indigo; Marcia Schonberg, Free Lance Writer; Dr. Tendayi Kumbula & Barbara Kumbula, Muncie Times; Petra Gertjegerdes, Columbus Times; Thersa Hannah & Larry Hannah, Nashville Gospel Channel; Royal Hill, Jr., Black Meetings & Tourism; Cheryl Brown, Black Voice News; Phill Branch, Black Meetings & Tourism; Francine Chick, Windsor, Essex County & Pelee Island Convention & Visitors Bureau; RJ Belanger & Cheri King, Metropolitan Detroit Convention & Visitors Bureau; Erin Smith, Lorain County Visitors Bureau; Lois Smith, Greater Cincinnati Convention & Visitors Bureau; John Abel & Marci Gauder, Greene County Convention & Visitors Bureau.



CONDUCTORS Trip 3: Angela da Silva, Black Tourism Network & Tours; Mildred Hightower, Cruise Vacation & Tours; Betty Glasper, Sunshine Tours & Travel; Geraldine Mackey, Ft. Washington Travel Service; Liouretta Wimberly, Wimberly Black Belt Tours; Florence Stone, Del's Travel Service; Grace Gouridine, Travel With Grace; Tami Claytor, Travel With Grace; Patricia Mills, Magnolia Tours; Sandy Woods, Cavalier Travel; Ward D. Morrow, Horizon Tours; William (Bill) Cook, World Over Travel; Clereta Blackmon, Mobile Beacon and the manager of Dreamland Restaurant; Driver, Charles Jackson; Staff, Frances Smiley, Rosemary Judkins, Brian Shefrin, Chris Ussery.

As anyone who is a regular reader of the Black Voice can attest we are steeped in the history of our people. The events we write about each week will someday be viewed as history, they are now current events. For the past two years I have been deep in the study of the Underground Railroad and have made several trips to research the time, the history and the people. They are the people on whose backs we all stand. They were the ones who conquered the land and made America great. Slave owner's diaries are full of references that it couldn't have been done without the enslaved Negroes.

The Underground Railroad is now in Congress, HR 1635, is a bill that will preserve the history that is the foundation of our country. The Underground Railroad is the largest migration in our country's history, it used every form of transportation, it used all races of people and it was deadly for anyone caught engaging in it.

The first slavery seems to appear in what is now America in 1619, Blacks came on the Mayflower but they were not slaves they were indentured servants. Negroes who were enslaved worked the plantations, as stevedores, in mines, in other heavy work and were generally well trained in various trades.

Slavery was legally abolished from 1777 to 1804 in various states up north but took on more intensity in the south. The abolition movement began growing in the early 1800's and was in full swing when Abraham Lincoln was elected president in 1860 he had to decide to abolish slavery to save the Union. In 1865 slavery was abolished. With this as a backdrop the story I'm going to tell is about the last shipload of enslaved Africans. It is a story about Alabama. Last week I went on a tour of the State and I can see why Black folks all over America are returning home.

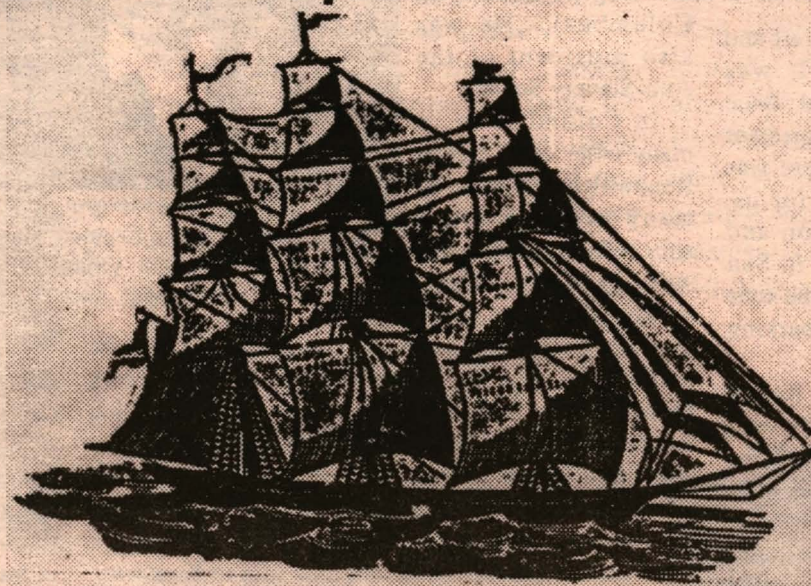
This is a story about the slave ship Clotilde, the last slave ship to reach the shores of America in 1859 in Mobile, Alabama. The ship was burned so that it could never be used again but the charred remains of it stayed on the river for 100 years. The last survivor Cujoe Lewis died in 1959 the people have erected a statue to him that faces the land he left in Africa.

One of the descendants of the ship has written two books about the lives of her grandparents James and Lottie Dennison. Grandfather James was the ship's Pilot and grandmother Lottie was kidnapped from Dahomy (Benin) West Africa, and never saw her family again.

"Although slavery was not a new

The Slave Ship Clotilde

The Last Ship to America 1859



phenomena; when we think of human beings, we deem that slavery was and still is a Biblical evil," said Mable Dennison in the books she so proudly authored for both her grandparents. "Both of my grandparents have a different story to tell, I could not do them justice by putting them in one

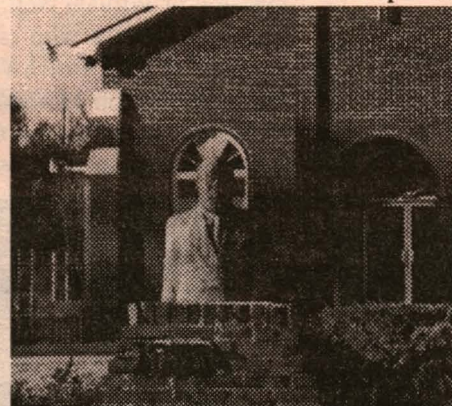


Mable Dennison autographs book about her ancestors.

book together. Both their experiences were very different.

She tells the story that one day her mother sent her on an errand told her not to go close to the road that slave catchers were in the area. She was inquisitive and went to see what it was all about. She was captured and at the

time there were three ships with guns ready to leave. Two ships escaped a third was caught, by this time slave ships were outlawed. They were brought in where the Tombigbee and Alabama Rivers meet and where Burns Meaher had a Plantation. The new arrivals she writes, "nearly grieved themselves to death. Some were put on



Cudjo Joe, the last survivor on the slave ship Clotilde.

display for purchase other were sent to Selma, Alabama."

James was the ship's Pilot and was a trusted slave. In order to increase the numbers of the enslaved Jim Dennison was made to marry Lottie. She didn't like the arrangement at first and later when she fell in love did marry him

again. Three children were born to them. They settled in homesteaded property in Africa Town, South Mobile, Alabama.

Mable Dennison tells of a slave escape but says they were caught. James Dennison's took the name of his slavemaster named was Myer or Mayers, Meahers, Meyers named after his slaveowner.

James had indentured himself to slavery he was the son of an Indian and wanted to see the world on the many ships in his birthplace, Charleston, South Carolina. Although not born a slave he signed a statement saying that he was and was presented with a certificate of membership for Ex-Slave Bounty and Pension in 1909 when he said he was 60 years old at that time.

James Mayer Dennison was enrolled in the Army on April 10, 1865 and served for three years at Baton Rouge, Louisiana as a colored trooper. He was discharged because the war was over and there was no more need for his military service. After the war and the signing of the Emancipation Proclamation he reclaimed his former name.

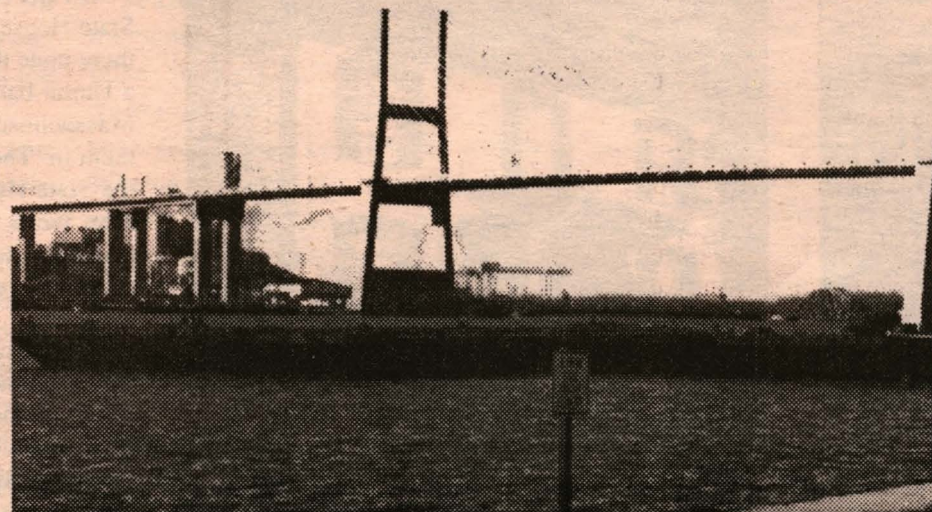
Cudjo Lewis another ex-slave is mentioned in her book for many years until his death in 1959, he told stories of his home in Africa. Lottie and Cudjo became family. They attended the same church, the in Plateau, Alabama. They ate together twice a month on Sunday, the children called him uncle Cudjo.

The story is well documented and there is much more. In order to understand the sacrifices of our ancestors, and for mankind to understand their contributions we must tell the story. The story of the last ship from Africa is only one of them. This is the story of James and Lottie Dennison, and the ship Clotilde.

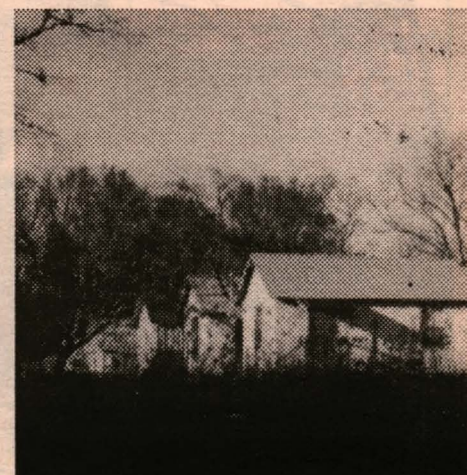


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Underground Railroad Experience
Black Voice News
Special Collectors Edition



The barge is the location the ship stayed in for over 100 years. Africa Town Bridge is in background.



Homes in Africa Town. Many are descendants of the slave ship Clotilde.

JOURNAL ENTRY - DAY 1-

After arriving in Covington, Ky and driving to pick up my daughter Regina at Wilberforce University, we arrived in Columbus at nightfall and met the attendees of the UGR Summit and went to sleep.

The next morning, we awoke to have breakfast and go on the Columbus UGR bus tour. It was unbelievable! Kathy Nelson is remarkable and Vince DeForest, UGR Project Coordinator and Assistant Director of the UGR Program, is a gem! There was one and a half seats available on the bus for us. Beverly Gray that wonderful friend of Don and Marsha Hammond, friends from our home in San Bernardino gave me her seat. Everyone on the tour was amenable to the adventure we were embarking on.

Our first stop in Columbus took us to the Kelton House. A sure runaway haven. The house is well documented because of the work that has been done by the daughter of the owner. He died tragically after having a dizzy spell and falling out of the window of the third story floor. His son was the first from Columbus to die in the Civil War. When he travelled south for his remains he fell off the wagon on his head. It is said when he returned home, he continued to have seizures and the final seizure claimed his life.

Ghost are said to haunt this house and recently a meeting was being held and the smell of smoke from the fireplace grew more intense and ran the group meeting out. There was no fire visible and they thought they were the only ones there. As children, Martha Harthway arrived with her sister Pearl in 1860 from Paliton County, Virginia. Her sister moved on in the Underground System but Martha was taken in by the Kelton Family. She lived there as a servant and they treated her as they did their other children. In 1874, Thomas Lawrence married Martha. They met

when he came to the house looking for work as a carpenter. They were married by Rev. Poindexter, Pastor of 2nd Baptist Church (in Columbus). He was also president of the Anti-Slavery Society.

In Columbus as in many other cities Urban Renewal has destroyed many valuable Black sites. Many of our sites were pointed out and spoken about but sadly in many cases they are now parking lots. One site pointed out was the home of Jerry Finney. Jerry Finney was a free Black man, who lived with his family and worked as a server. He was well known and liked by everyone. One night he was lured across the river by a court justice to Franklyn Town. He was told he was the property of Delane Long a slave catcher shackled him and took him to Kentucky. When word got out in Columbus, prominent attorneys went to Kentucky to fight for his freedom. Kentucky would not release him. The only way was to buy his freedom for a considerable amount of money. The town raised it and secured his release. The fight took its toll and a few months later, Finney died.

As we traveled the area many stories were told, from the present Ohio State University Kappa Sigma house student's house which was formerly the mansion of William Neil, who owned the stage coach line, to his wife who is said to help orphans and women to the Southwick Good Funeral Home formerly Clinton Methodist Chapel. One story was told about a well known Columbus Dispatch reporter. He wrote that in 1930 when he lived at the Kappa



Participants in the Underground Railroad Summit I - r: Moriba McDonald, Historian Chesapeake and Ohio Council; Regina Brown, student at Wilberforce university; Dr. Mann, Genealogist; Vince DeForest, Dept of Interior, National Parks, UGRR Specialist; and Thelma Smith, of Oberlin, Genealogist.

Sigma fraternity house an old Black man came to the door. He explained that he lived in Canada and he came to the house because he wanted to see the place that gave him freedom. Without any prompting, the man took off to the cellar, to the room where he stayed for a week. It was by then, being used as a storage room that has a complete history of the site's activity in the Underground, complete with a ridge in the back for the escaping enslaved to the Carolyn Brown House. Always thought to be the White mistress of the house. After she died it was found she was the Black daughter of a slave owner and she brought her Black son whom no one knew was her son with her. She had one of the area's nicest houses this information was documented in the family Will filed at the bank.

The Livingston House was another very interesting site. He is the father of the tomato. Before his time tomatoes could not be eaten by people. He developed the edible tomato. While he was developing his seed line (the largest in the world) he also used his seed wagon to deliver fleeing runaways to the next stop. His wagon had deep bins for the seed on the side and underneath was a false bottom. We enjoyed lunch and fellowship during this stop and looked at the beautiful gardens. Regina joined the van group because she was so uncomfortable on the bus. I think she enjoyed the trip more this way.

Continuing the trip, we saw before mentioned places and more and took in lots of information. In the latter town of Springfield, 29 sites have been documented. Each, all private residences have red flags signifying they are a bonafide UGR site.

We arrived back at the hotel and changed for dinner and the reenactment.

On the steps of the refurbished Columbus Ohio State House, was the regiment all tattered and torn but there none the less. the Confederate Soldiers, they met a Union battalion and a 54th Colored Regiment from Massachusetts and the fife and drum band brought them in. The Emancipation Proclamation was read on the State House steps and the epic went forth that all men were created equal. No more slavery. The original discussion from the legislators was read and the land cannons were shot. It was moving and awesome.

Following the outside program was the inside. It was the unavailing of the Quilt commemoration the The quilt took your breath away. It depicted all of the trails of the UGR by Wilbur Seibert.

Negro Spirituals were sung. Two proclamations were read Beverly Gray was the MC dressed in period clothes.



Top left: Cannon shot in re-enactment of the Emancipation Proclamation. Top right: Kathy Nelson awarded by wife of Ohio State representative Mrs. Ben Espy. Bottom right: The Hanby House, in Westerville, Ohio, where Benjamin Hanby, Otterbain College class of 1858. Composer of popular mid-19th century songs including "Darling Nellie Gray" and "Up on the Housetop." Bottom left: The Livingston House. Mr. Livingston was an abolitionist and inventor of the edible tomato.



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**Underground
Railroad
Experience
Black Voice
News Special
Collectors Edition**

Retracing The UNDERGROUND RAILROAD

Part II



7

Underground
Railroad
Experience
Special
Collectors Edition



Just as Christians go to the Holy Land, Muslims return to Mecca, and Jews return to Israel, every African American and African from any nation should retrace one of the many routes on the Underground Railroad.

We must return to the past so we can better understand our future.

My past was connected as I retraced the steps my ancestors took when they refused to be slaves anymore. It was truly a religious experience.

They left the plantations of the south in the dead of night and in the cold of winter to escape the selling, raping, beating, killings and the breaking up of our families. Make no mistake about it, what my ancestors went through was more in-humane than any person or group of people should ever have to go through.

Every African American and African Canadian are direct descendants of the survivors of slavery. Many families trace their roots to the Underground Railroad.

The Underground Railroad, for whom Harriet Tubman is so famous, is not a mode of transportation. It was instead a system of safe houses, churches, barns and other places where the fugitive slaves could rest and eat during the day as they travelled by night over 2,000 miles to freedom in a land called Canada.

This re-creation is not to glorify or glamorize what they did. It was, for

me, at least a time to be connected to my ancestors, to know that they were brilliant people and to know we, their ancestors, are products of that brilliancy and strength.

Beginning in 1619, for close to 250 years, some 100 million Africans were selected to be transported across the Atlantic ocean. They were a strong people. If they were weak, they didn't survive, what is referred to by historians as the 'Middle Passage.' Those who survived were the strong of the strong.

The slave traders took the Africans to many different nations including, China, Japan, Australia, Europe, the Caribbean, South America and even Canada, virtually all over the world. They had to survive the different climate changes, and the different nationalities of the people. Although they were all Black they were not the same, their differences were as real as the English and the Irish or the Cherokee and the Sioux. But those differences were never taken into consideration. No one cared.

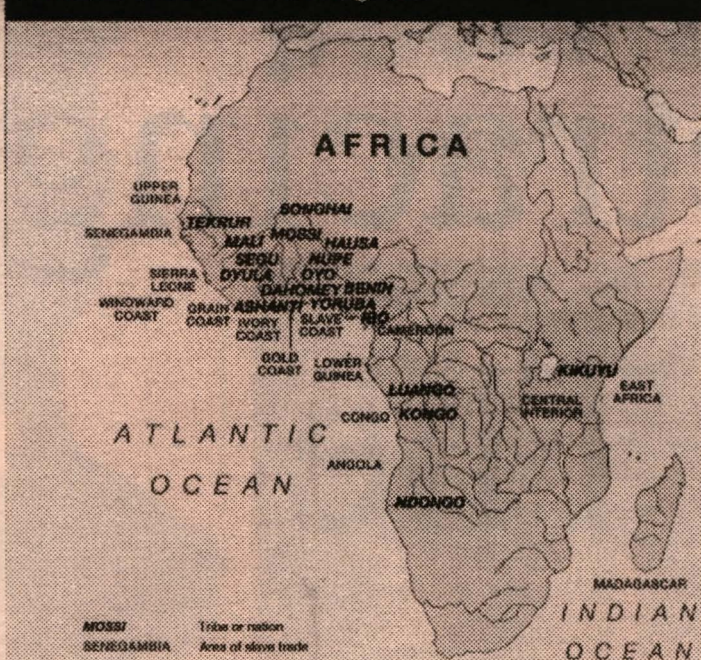
This ugly part of American history has been virtually hidden until now. Some of the hideouts are still visible, others have been destroyed, many locations and many stories died with the owners because it was death to anyone helping an escaping African.

As far as we know, the first re-enactment of the Underground Railroad began in 1978 in the town of Oberlin, Ohio, the town that started the Civil War. A town which was very much against slavery and was founded on the principle of equality. The students who conceived the idea researched and planned it with the help of historians like John Hope Franklin, and Lerone Bennett, Jr. The first idea was to re-create a slave escape by the Oberlin students to satisfy the requirements of a class project.

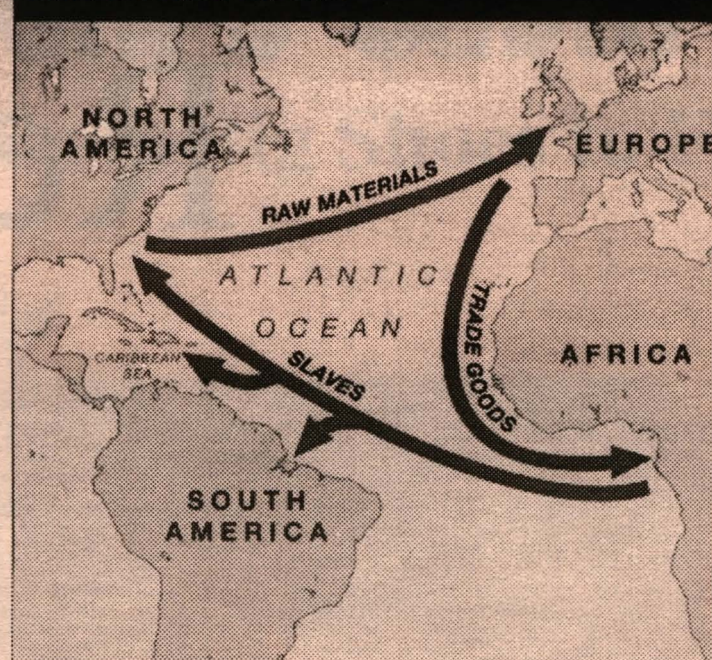
However, the more they researched, the more the project took on a life of its own and instead of the leisurely travel through the South to record their experiences in a journal the idea began to take shape as a 19th century experience of a fugitive slave circa 1850. The experiences of the seven is enough to fill a book as they walked in the cold, avoiding heavily populated areas, hiding in barns and being fed by friendly abolitionists. They began their trek in Greensburg, KY near the Tennessee border and ended at Oberlin College. They spent one month and travelled 420 miles.

Going into the project, the students felt like many Blacks today: slavery is negative, it conjured up feelings of guilt, embarrassment and irritation when it is spoken about. The students reported at the end of the journey that they didn't feel

African Slave Trade Regions



General Trade Routes



that way. They focused on the slaves high ambition, ingenuity and perseverance.

The Oberlin students felt what I felt when I tried to retrace the steps of my ancestors in the flight to freedom, through the Underground Railroad. "We must look at slavery as a time when we were an enslaved people," said one of the participants on the trip.

Time and time again as we met the keepers of the culture, they'd say, our history is too important for any portion of it to be romanticized and lightly glazed over, rather than be SERIOUSLY investigated.

My trip to freedom begins in Mobile, Alabama home of the last slave ship to America. Onto Kentucky and finally across the Ohio River to Cincinnati we moved onto Greene, the home of Wilberforce University, an AME church college. It is because of the African Methodist Episcopal Church activities in the anti-slavery movement, the county is the location of many, many stops on the Underground Railroad. We followed the "North Star" on the railroad and ended in Canada at the furthest point for slaves settling in the Windsor, Ontario area of Canada.

Although my travel on the Underground Railroad wasn't dangerous and I experienced it in the comfort of hotels and a bus, I was no less moved to tears and I now feel connected to an important part of my past. The trip was an eye opener and a moving experience and when I reached "destination freedom"; the emotion was so great just thinking about it brings tears to my eyes.

Of all the awards I've received, all the accolades that have been bestowed on me did not prepare me for the emotion that followed Dr. Bryan E. Walls' bestowing the title of "Conductor" of the Underground Railroad on me during the first trip and abolitionist on the second.

He said to us, "do as my ancestors did go back and tell somebody and have our people show honor and respect to the ancestors many of whom travelled over 2,000 miles to change their lives, the lives of their family," and yes, even mine.



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Underground
Railroad
Experience
Special
Collectors Edition



Shorter Hall at Wilberforce University as it stands today the 3rd on the site set for demolition - 1st hall was said to be UGRR site.

History

In 1820 the Missouri Compromise permitted an extension of slavery into Missouri but not into Maine as the two states were admitted into the Union. It divided the country into half free and half slave. By 1857, the U.S. Supreme Court outlawed the Compromise and said in the Dred Scott decision that the government had no right to prohibit slavery. That decision instead, set up more controversy surrounding slavery.



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Underground
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However, abolitionists were on the rise. Contrary to the beliefs of many, there were many Black abolitionists fighting to end slavery in the United States. One of the great, was Bishop Richard Allen, who founded the African Methodist Episcopal Church the nation's oldest and largest Black organization in America. Most of the White abolitionists were Quakers who were religiously opposed to slavery. They were helpful but they were not the only reason that slavery was abolished. Records suggest that Blacks working with other Blacks is what "broke the back" of slavery.

One of the main routes of the fleeing slaves began in Brown County, Ohio, in the town of Cincinnati. On top of a steep hill in Ripley, was the home of Rev. John Rankin, called "Liberty Hill," the house on the hill, according to *The Town That Started the Civil War*, by Nat Brant.

There were 102 steps that led to the top, overlooking the city, and between 1830 and 1865 it was estimated 2,000 fleeing slaves passed through Ripley, (Charles I. Blackson, *The Underground Railroad*, 1940).

Another is the John Parker home. Parker, a former slave purchased his freedom, had seven children and sent all of them to college. He wrote a book about his UGRR activities which was found and published recently.

The fleeing slaves gave way to a new industry, slave catching. In 1849, Kentucky became a major market for the purchase and sale of slaves, and the Kentucky legislature repealed a nonimportation act and allowed slaves to be sold or shipped to other states.

Every Black, free and slave, were fair game. It was so bad that many free Blacks were caught and sold on the auction block back into slavery. By 1850, teeth were put into the Fugitive Slave Law of 1793 and slave catchers were plentiful. Fleeing slaves who made it to the house on the hill had a chance to make it to Wilberforce, Ohio located in Greene County and the home of the Wilberforce University. The school was named for the British abolitionist, William Wilberforce. Wilberforce in 1808 almost single-handedly abolished slavery in the British Empire. It was this school near the town of Xenia, Ohio, twenty miles from Dayton that peaked our interest for Wilberforce University was a major step on the way to freedom.

**...there were
many Black
abolitionists
fighting to end
slavery in the
United States...**



(TOP): Col. Young's home, a UGR Station. (BOTTOM): National Afro-American Museum.



National Afro American Museum in Wilberforce, Ohio.

Blacks Oppose Slavery

The American abolitionists began their organized opposition as far back as the 1787 when the Free African Society was founded by Bishop Richard Allen and Rev. Absalom Jones. It had as its goals, the establishment of a church, an insurance company, and a political organization. Its major goal was the establishment of educational facilities for Blacks. It was illegal by statute of law to teach the slaves to read and write. But regardless of the opposition, the tenacity and sheer brain power of the slaves propelled them to learn

anyway. They founded the great Black colleges of today which continue to educate and graduate over 75% of all students who attend.

Wilberforce University a Main UGRR Stop

Wilberforce University is one of the main areas of the UGRR, and Shorter Hall, one of the primary buildings on the campus, was said to be a station. Shorter Hall is the third building to be built on this site. It is scheduled to be torn down because of asbestos contamination. It is one of the last buildings left of the original campus. In 1974, the worse tornado in the history of Ohio struck Wilberforce and destroyed the other university adjacent to Wilberforce, Central State. It also affected the Wilberforce campus, which, because of age, was relocated across the road from the original site.

Near the University is the home of Col. Charles Young, the third Black to graduate from West Point, which is a former UGRR stop. Apparently, the cellar and barn were hiding places. The cellar was filled with various routes created to mislead searching slave owners and catchers. A crack across U.S. Highway 42 lies directly above a tunnel used to help the slaves. The restoration of the home and site is being undertaken by Omega Psi Phi Fraternity.

Time did not permit a visit to every location that has been identified but among the places to see are: the site of the Ohio Anti-Slavery Society Convention in the early 1830's; the Rev. Jones Farm (Jones, Wilberforce University's fourth President, hid runaways in a barn that had a false floored hayloft); The Mitchell House (with stairs capable of concealing fleeing slaves); the Hilltop Road House (a pantry floor lifted out to reveal an underground room), and the Nosker Residence (a trapdoor revealed steps leading to a tunnel that connected to a small cave in the front yard).

Read the journal entry for our visit to Wilberforce.



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Underground Railroad Experience
Black Voice News
Special
Collectors Edition

Sites Identified in Green County

The Reverend Samuel Wilson Home - 204 East Market Street (now the site of the Assembly of God Church). An early convert to the anti-slavery movement, Rev. Wilson offered his home for an Anti-Slavery convention in the early 1830's.

The David Monroe House - 246 East Market Street. Monroe was one of Xenia's most prominent abolitionists. Slaves received refuge in a cellar beneath the carriage house (no longer exists) that is rumored to have had a tunnel to the house. The main house at this location was completed in 1864.

The Davis House - 559 East Market Street. Local tradition gives the basement of this site as a station.

The Col. Charles Young House - 1120 U.S. 42 East, now being restored by Omega Psi Phi Fraternity (Col. Young was the third Black American to graduate from West Point). The cellar and barn are cited as hiding places. The cellar was filled with roots to mislead searching slaveowners. A crack across U.S. 42 lies directly above a tunnel.

The Samuel Howell Place - Wilberforce Switch Road, off U.S. 42 East (no longer exists). Fugitive slaves were hidden in the cellar. At night Howell took runaways by wagon to the next station.

Rev. Jones Farm - Near 1805 U.S. 42 East (no longer exists). Hiding places on the farm, once owned by Bishop Joshua H. Jones, Wilberforce University's fourth president, were the barn with a false-floored hayloft, cave and root cellar.

The Mitchell House - 1230 Wilberforce-Clifton Road (no longer exists). While no one can say exactly, how stairways could conceal slaves, people familiar with the house agree there was something different about its three stairways.

Shorter Hall - Near 1350 Brush Row Road. Today's Shorter Hall is the third on this site. The original building was said to be a station.

William Collins Place - Near 2433 Wilberforce-Clifton Road (no longer exists). The house had a hidden underground room with a trapdoor to give access.

Harding House - Near 2661 Wilberforce-Clifton Road (no longer exists). A granddaughter heard her Grandmother Harding tell about holes in the backyard used to conceal slaves and of a secret cellar under the house and connected to the regular cellar. Still visible are a hand-dug well and the entry into a tunnel from a cellar wall.

The Henry Cory House - 2975 Grinnel Road (no longer exists). The old stone house, destroyed by fire in the 1960's, had a hidden trapdoor leading to an underground room. The original barn still exists.

The Ferguson House - 1040 Clifton Road. Moving a chest from under a stairway recently revealed a trapdoor entry to a concealed room from in the cellar.

This is a partial listing of the many sites in Greene County. Those sites still existing are not open to the public. Their locations are offered only as points of reference.

JOURNAL ENTRY - DAY 2 -

Today began with expectations of interest but not the kind of excitement that eventually ended our day. Where do I start? I'll begin at the end for after meeting and being a dinner partner with Edith Washington Johnson (the granddaughter of Booker T. Washington and the goddaughter of George Washington Carver and related to through marriage Frederick Douglas) was exciting. It was to be my focus for our journal entry tonight however upon leaving her at the National Afro American Museum we were privileged to go on a nearly midnight run to one of the recently uncovered sites on the Underground Railroad.

After traveling by bus down a long dusty road we came upon a small house. The friendly owner met us, much like the day of the UGR when fleeing slaves were ushered into safety. Our find exceeded our wildest imaginations as we began singing Steal Away and Wade in The Water (two Negro spirituals) and as we got nearer and nearer to the site. We disembarked the bus. There it was out in the front yard a remnant of a basement that had a smaller tunnel that lead to another chamber and still another smaller tunnel that seemed to transition from the hole they had to enter from the well above ground and again once inside the well a passageway. The well seemed to be 25 to 50 ft. deep.

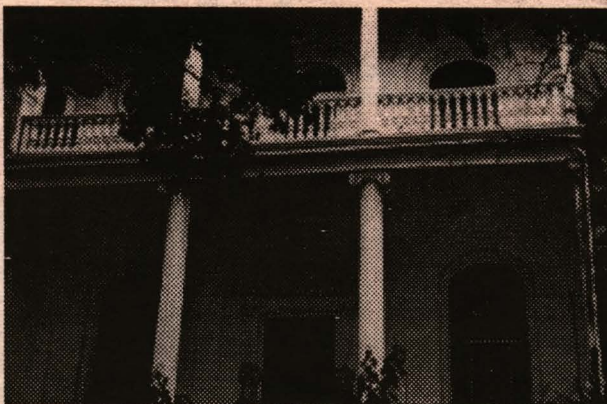
It was a cold and dark night and as a few of us crowded in the small chamber there was not a feeling of joy that we found the site, rather of reflection, sadness, and a deep respect for my ancestors who went to such lengths to escape the harshness of slavery. For a short time I could put myself in their shoes and feel the cold damp ground, the feeling of being too close from the tight area and know that whoever they were they were survivors.

The original larger house had burned down only a few years earlier, said the new owner and this basement, about 8 to 10 feet by 8 to 10 feet, was revealed, brick walls in tack. There was no entry from the inside of the house and it was a small part of the very much larger home. It was isolated entirely from the rest of the structure. It is a tremendous find for the historical association I'm sure. The owner Marcella Balin said she often sits and meditates, she finds a feeling of peace and solitude when going into the underground portion of the structure. She also had a Native American come to the site he told her something terrible happened there he could feel it.

Historian Mrs. Sue Parker from the Afro American Museum said four generations of African Americans lived in that house and some of the descendants still live in the area, they don't remember ever seeing that room that hides so many stories on the Underground Railroad. I hope that site and others that tell the American story will be saved, someone will see the importance of that history and do something before it is too late.

Other daily highlights were:

To the newly refurbished Amtrak train station. We learned about the newly proposed state-of-the-art



Carneal House in Covington, KY

Underground Railroad Museum. It will be something to see.

Leading the effort on the new museum is Edwin Rigaud an executive on loan from Procter and Gamble. The National Underground Railroad Freedom Center is a national education center and descriptive museum. The Freedom Center will touch the heart as well as the mind by using powerful experiences to inspire a new understanding of history. The cost is \$80 million and \$10 million has already been raised.

The logo for the museum is a candle in the window, a symbol of a safe house. It is designed to impact people. To salute the thousands of unknown characters.

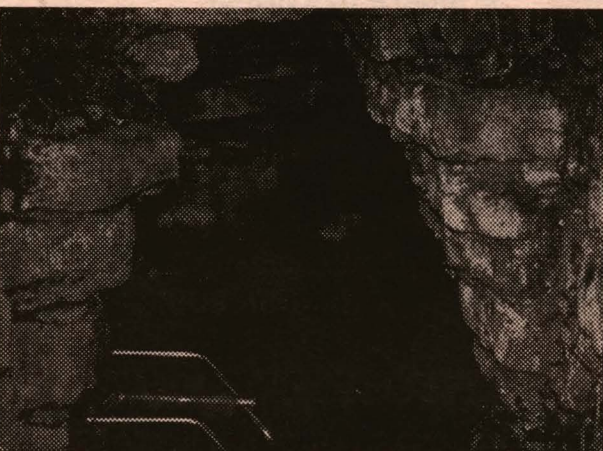
The stories are still being uncovered said Rigaud. One such is the find of the Parker story. John Parker a slave bought his freedom for \$1,800. He lived south of Cincinnati. He was an inventor and spent his evenings rescuing the enslaved. He sent all seven of his children to college. Recently a book he wrote in his own language was uncovered in a library at Duke University. His book is on the market...His Promiseland, edited by Stewart Sprague.

Northern Kentucky was interesting as well. The Carneal House is located on the Licking River, it runs into the great Ohio River and it conceals a tunnel at the house that was used for cargo as well as hiding out slaves. The story goes that the family would have a party to cover up their activities, bring a host of people to the house and across the Ohio River stood the Immaculate Conception Church and a candle in the window signifying it was safe to approach. It is called a jumping off point for fleeing slaves.

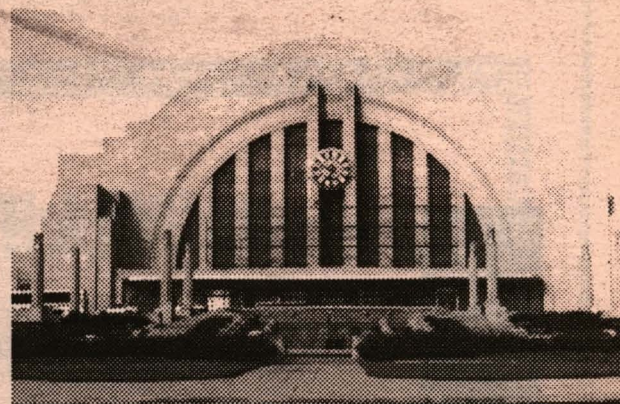
The site of Elijah Kites' house was located on Sixth Street at Mill Creek. It is where Margaret Garner killed her child rather than send her back to enslavement, January 28, 1856. The story is the basis for Pulitzer Prize winner Toni Morrison's "Beloved." The story made the front page of the Cincinnati Daily paper. I read the original newspaper that carried this story and on the front page at the Cincinnati Hamilton County Library.

The trip to the Cincinnati Library was most enlightening. We learned how we could find our ancestors. They have the most extensive material anywhere.

The Col Young house was a stop on the Underground



The series of caves at the UGRR site revealed in 1989 when the house on top was burned.



Cincinnati Refurbished Amtrak Station.

Railroad before he purchased the house. In fact he purchased it for historical value. It is believed that the house dates from the latter half of the 1850's. It has been reported that the house was built by a southern planter for Laura Smith, a former slave and the mother of his children. She did own the home, which came to be known as the residence on "The Smith Farm." However, Hallie Q. Brown has written that the structure served as a road-side inn along the stage coach line on the Columbus Pike before the Smith family arrived. Following the death of Mrs. Smith, the property passed into other hands and became the property of the Charles Young family from 1912 until 1956.

It has been reported that Colonel Charles Young was particularly interested in this house because of its history as a station on the Underground Railroad. The cellar and a barn on the property are said to have been used to harbor fugitive slaves. Dr. Francis Thomas, who visited the house in 1910, noted that he had seen an opening in the north wall of the cellar. An area about two feet wide appears to have been an opening closed up after the original wall was built. The brick used to fill this opening is different in size, color and texture from surrounding brick. Trap doors from the first floor to the cellar and a tunnel running from the cellar and under the highway have also been reported by individuals involved in the rehabilitation of the structure. Only through a concerted research effort will some of the many questions we have regarding this site as a station on the Underground Railroad be answered.

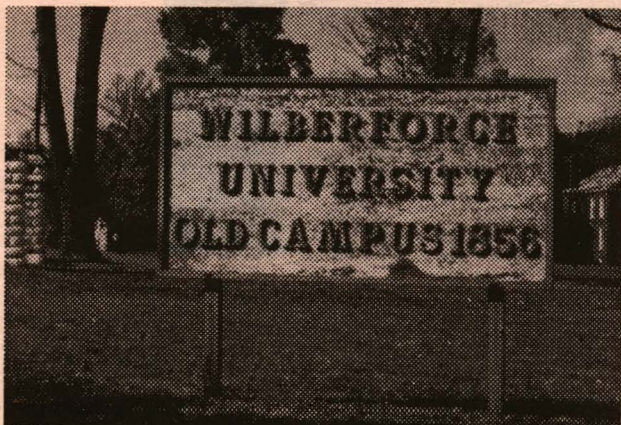
THE HARRIET BEECHER STOWE HOUSE

The Harriet Beecher Stowe House was magnificent as it sits on a knoll in the middle of town. Stowe is the author of Uncle Tom's Cabin the first book to address the affects from the horrors of slavery. Her house had been through several owners and was falling apart when in 1977 students were doing a project and brought to the attention of the city that this is a historical landmark because she lived there. The students from Walnut Hills School were very upset about the situation and took matters in their hands turned the structure into the house that Beecher-Stowe wanted it to. Helping students who want to have a second chance at school. In the 1830's she did the same thing. Recently, I was talking to Helen Beaver of Palm Springs who told of her experience in the Stowe house. She said, "when I was a little girl of seven years old, I lived in the Stowe house. I remember the chains hanging in the cellar and how scared I was there. She lived there with her Uncle, Dr. Spottwell Green.

Also in Cincinnati was the Arts Consortium House. An exhibit called Free at Last: A History of the Abolition of Slavery in America. A national touring exhibit developed by the Gilder Lehrman Institute of American History, New York City, New York.



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Underground
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Wilberforce Campus one of the historic active UGRR sites.

IN HONOR
OF BLACK HISTORY MONTH
Texaco SALUTES
THE ENERGY OF THE
AFRICAN AMERICAN SPIRIT.



A WORLD OF ENERGY.

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JOURNAL ENTRY - DAY 3 -

Today was very exciting as we visited the Paul Lawrence Dunbar home. Dunbar is the first Black to be recognized for his literary ability. The group was joined by none other than Dunbar himself. Dr. Herbert Woodson Martin a professor at the University of Dayton became Dunbar in his wonderful re-enactment of his poetry. Dunbar was credited for being the first "Rapper" in his poem Matilda, we helped the docent LaVerne Sci to recite it saying "git back honey, git back! This was right up Petra's alley.

Dunbar was good friends with Orville and Wilbur Wright and on display is a bicycle they made him. He also was a newspaper publisher, he and the Wright brothers helped each other. He wrote articles for their newspaper as well as his own and they printed his newspaper on their press.

Our group was fascinated by going through his house seeing his suit on the bed, his shoes by the bed and even his toothbrush in the bathroom. Petra was amazed as well as Royal and Julia at his "loafing room" still there are many original books from the 1800 "and early".

Dunbar died in 1906 at the age of 33 from Tuberculosis



Gerri Primm

and his mother closed the door to his bedroom and his "loafing room" what she called his study and for 28 years never opened the door before she died in 1934.

Now on to Oberlin, Ohio a major stop on the Underground Railroad a place where fleeing formerly enslaved Africans could have a certain degree of safety. There we visited the homes of Abolitionists as well as slavery sympathizers.

After a good night's sleep, we continued to find out more about the history of this fascinating town.

A visit to the Oberlin cemetery where there was so much history was a little tiring but very informative and sad. It included a monument built to remember a formerly enslaved child who died on his



LaVerne Sci

way to freedom in Oberlin at the age of 4, after a woman who picked him up along the way brought him to the town. He was too ill to continue on to Canada so she left him with a local man and his wife. The town was so touched by his struggle for freedom that nearly 2000 people attended his funeral. The beautiful black granite monument is a tribute to the memory of Lee Howard Dobbins, a name they gave him. Pat Cano of the Lorain County Visitor's and Convention Bureau spearheaded the drive to erect the monument. It was a fitting tribute but a sad ending to the time in Oberlin.

After lunch we said our goodbyes to Oberlin staff and started on the next part of our journey. There is so much more to see in Ohio with it's rich heritage but it hasn't been researched and fully developed. We rode with excitement to our next adventure, the weather was getting colder the rain was

coming down sporadically and I thought of what those running had to endure. We were in a warm cozy bus and our driver Ken King was doing an amazing job given the requests of each person on the bus. He always tried to accommodate us.

Off To Detroit: Motor City, and the Last Stop Before freedom.

We were off to Detroit and checked into the Doubletree, a very nice hotel. We dressed hurriedly, well I tried, Brigitte from the Visitor's and Convention Bureau saved the day, she waited for me to finish dressing and off we went to the Franklin Brewing Company for a wonderful meal before the show. Starring at the Fisher Theater was Bring in da noise, Bring in da Funk a stage play that told the story of the struggles of Blacks beginning with the abduction from the shores of Africa to the freedoms of today. The story was told by a narrator and the hoofers, the syncopated tap rhythms of Black tap dancers. Phill, the play writ was in second heaven as he watched the skillful way the story was told. Both Dr. and Mrs. Kumbula loved it once they got seated.

The entire group even those who didn't understand some of

the cultural references enjoyed it. Macia sat next to me and every once in a while she didn't get the joke and I had to explain it to her. Petra who is adamant about the dance form because she has mastered it helped explain the difference in hoofing and tap. Hoofers use the lower part of their bodies and a syncopated beat while tap dancers are more gentle and light footed. She laughed when we needed the explanation I always thought it was slang for what we called it in our neighborhood. This was R.J. Balager's second time seeing it and he said it was as exciting as the first. Cynthia smiled all the way to the bus. The day ended with a warning that we should get a lot of sleep, our trek the next day was going to take us to see one of the most if not the most outstanding museum's in the nation, Henry Ford Museum and Greenville Village.



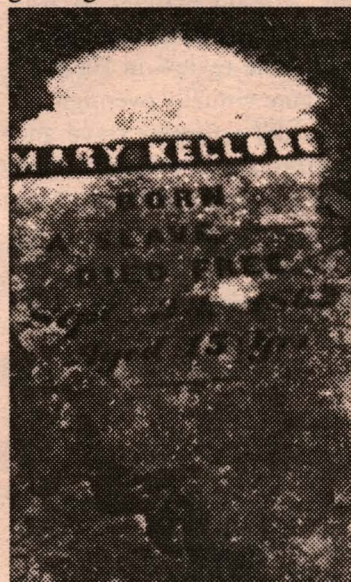
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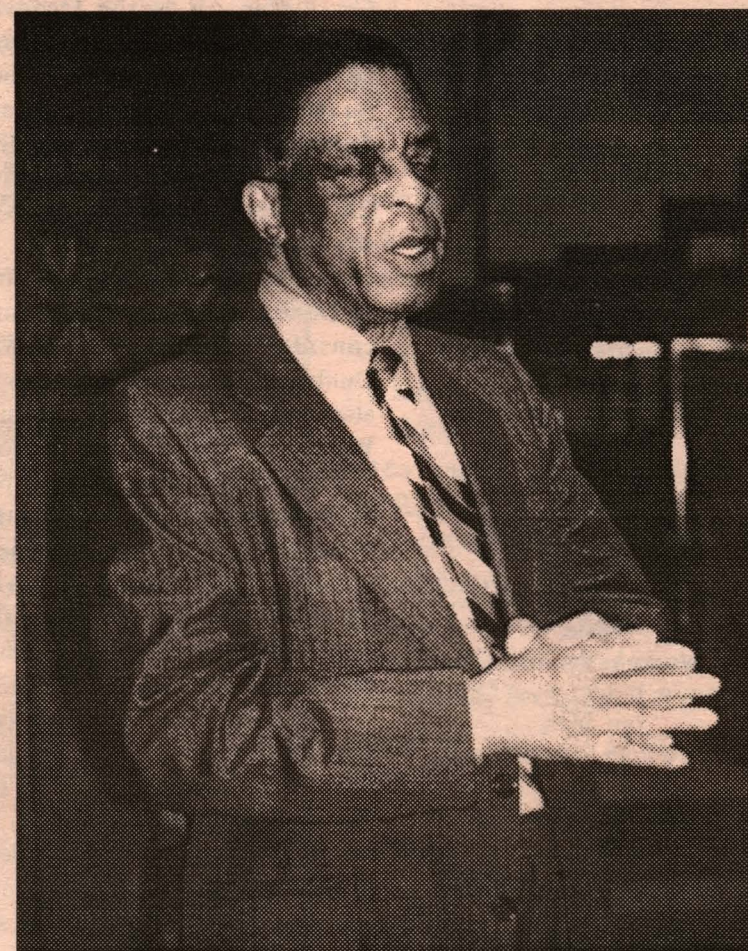
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Black civil war hero Giles Shortleffe, Oberlin Cemetery.



Mary Kellogg. Born a slave died free at Oberlin Cemetery.



Dr. Leech



Paul Lawrence Dunbar's victrola and Bible.



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Underground Railroad Experience

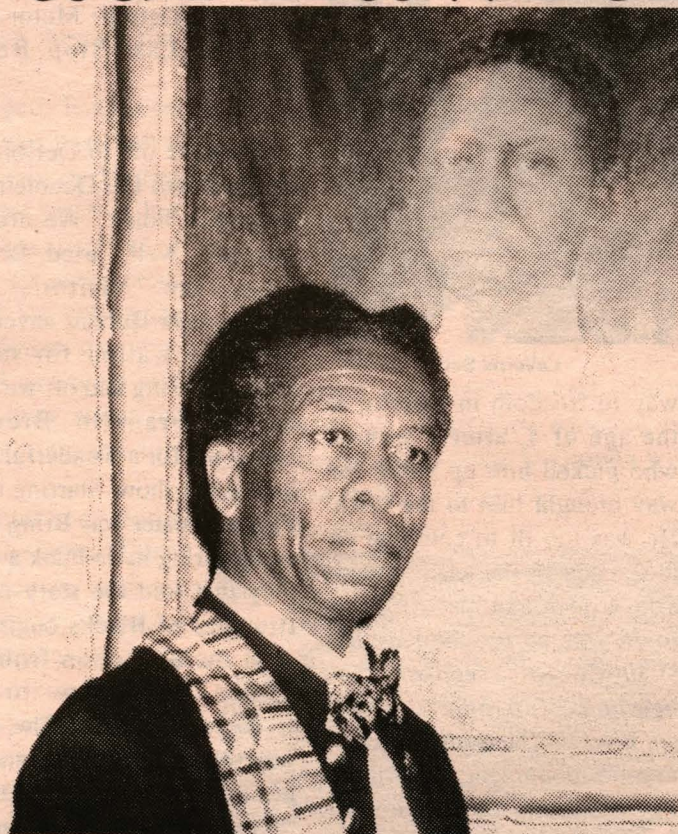
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We Wear The Mask

By Paul Lawrence Dunbar

We wear the mask that grins
and likes,
It hides our cheeks and
shades our eyes, -
This debt we pay to human
guile;
With torn and bleeding hearts
we smile,
And mouth with myriad
subtleties.
Why should the world be
otherwise,
In counting all our tears and
sighs?
Nay, let them only see us,
while
We wear the mask.
We smile, but, O great Christ,
our cries
To thee from tortured souls
arise.
We sing, but oh the clay is
vile
Beneath our feet, and long
the mile;
But let the world dream
otherwise,
We wear the mask!

A Visit To The Home Of Paul Lawrence Dunbar



Dr. Herbert Woodson Martin shows an uncanny resemblance to Paul Dunbar. He recites his work.

There were many steps on my Underground Railroad trip that merely showed the heritage of the area, but some of our steps were destined to break the intensity of the journey. One such place was the Historic Clifton Mill. There is no proof that this was a stop on the way to freedom, however the mill dates back to 1802 and was critical during the Civil War. It is the largest grist mill in existence, an overwhelming site to visit. During the Civil War the mill had to be burned down because the Confederate soldiers stole the flour for their troops. In order to not aide them in the war the mill was destroyed. Following the war the mill was rebuilt.

It was at this mill that the group met Paul Lawrence Dunbar, (Dr. Herbert Woodward Martin) the famous poet, who was the son of an escaped slave.

Dayton, Ohio just 20 miles from Wilberforce, was the home of Dunbar, who was made famous by William Howells then considered the dean of American literary critics. It was Dunbar's second book *Majors and Minors* which caught the attention of Howells. It was his favorable review in *Harper's Weekly* that made Dunbar a national figure virtually overnight.

Dunbar was born in 1872 to Mitilda, a former slave and Joshua Dunbar, who had escaped from slavery and fled to Canada probably taking the same route we were on. He (Joshua) returned to the United States as did many heroes to fight in the Civil War, and to end slavery, (his mother was enslaved in the deep south). He joined the 55th Massachusetts Infantry, an all Black Civil War unit.

The family was poor and because Joshua could not find steady work after the war, Matilda took in washing to keep food on the table, while Paul and his two half brothers performed odd jobs to make ends meet.

It was his mother who inspired, gave support and told stories to her sons. She instilled in him a desire to achieve and that is just what he did. He was only six years old when he wrote his first poem and he recited poetry at the age of nine.

As he grew his reputation grew. He was the only Black

student in his class at Central High School in Dayton. He was named to the school's debate society and became president of the prestigious Philomathean Literary Society. He edited the school newspaper and wrote for various Dayton community newspapers. He graduated Valedictorian of his class. Among his classmates and good friends were Orville and Wilbur Wright. Dunbar and the Wright Brother eventually published their own newspapers.

With all he had going for himself he still had trouble finding a job not because of qualifications but because of his race. He finally landed a job as an elevator operator in the Callahan Building located in the city and supplemented his salary by freelance writing in various national publications. His reputation grew, local people recognized him and he was invited to speak at numerous events.

By the age of 22 Dunbar published his first book of poetry, *Oak and Ivy*. As a writer he struggled for financial independence, by writing for magazines and selling his poetry book for a dollar.

It was at the 1892 World's Fair that he met Frederick Douglas, who was in charge of the Haitian exhibit. Douglas gave Dunbar a job after hearing him recite his poetry and called him "the most promising young colored man in America."

The sentiment expressed by Douglas was echoed by Dr. H.A. Tobey, the superintendent of the Toledo State Hospital who had struck up a friendship with Dunbar after reading *Oak and Ivy*. Along with Toledo, attorney Charles Thatcher and Dr. Tobey provided the money to publish Dunbar's second book, *Majors and Minors*.

Following Howells' review in *Harper's* the publishing firm Dodd Mead and Company combined Dunbar's first two books and published them under the title, *Lyrics of a Lowly Life* for which Howells wrote the introduction.

He went on tour to England. When he returned he married another writer, Alice Ruth Moore of New Orleans and settled down. He took a job at the Library of Congress in Washington D.C. He had already contracted Tuberculosis and the dust of the library aggravated the condition. Although he was under doctor's orders to rest, he devoted his time to writing and lectures.

The happiness that Dunbar felt in his success as a writer was also his nemesis. He was an excellent writer and the only thing anyone wanted to buy or hear was the Negro dialect. No one wanted to recognize his talent. Dunbar's life and his work were becoming symbolic of the Negro struggle in America. He often wrote and spoke about civil rights issues. One famous piece was "We Wear The Mask."

Dunbar's health and his marriage declined and he died at his home in 1906 at the age of 33 from Tuberculosis and it is rumored a "broken heart." He had published four books of short stories, a variety of song lyrics and thirteen books of poetry.

With his success he was able to purchase for his mother the home where he died. His mother died in 1934. The home was restored to the original look at the turn of the century by order of the Ohio Legislature. His boar hair toothbrush is in the cup in the bathroom. His suit on the bed, his mother's cookie making bowl in the pantry and his beautiful library of books are in tact. Also on display is his bicycle built by the Wright Brothers. Visitors must have a buckeye from his tree in the yard, the same tree he loved so much.

There will be an annual Dunbar symposium in the early summer.

Oberlin

A Safe Haven on the Road to Freedom



Thelma Smith in front of the Wilson Bruce Evans House. Recently received the National Historic designation.

Oberlin

One of the most awesome places we visited on the Underground Railroad, was Oberlin, Ohio. A town that made integration work.

Historians don't all agree on the history of the Underground Railroad because the information is mostly oral and because the penalties for harboring fleeing slaves was jail, fines and even death. Oberlin, stop #99 on the Underground Railroad, is proud to point out they never lost a passenger.

History

The Fugitive Slave Law in 1850 was most heinous because it forced citizens who were against slavery to assist Slave Catchers. It punished some abolitionists by law for not helping.

The discussion, just over 100 years ago was that Africans were chattel, (property) that translated into dollars for their owners. The more intelligent the slave the more he/she was worth. A healthy Black male adult...was worth \$1000 at that time, one who was skilled brought several hundred dollars more. The Governor of Mississippi estimated \$30 million in slaves was lost between 1820-1850. A Georgia congressman blamed Abolitionists, who numbered some 2,000 in Ohio and Virginia near the Ohio River, for assisting some 40,000 to 50,000 fleeing slaves for the property loss.

The South was crying for more slaves. The Mississippi Democrat

newspaper said during this time "without an increase of slave labor the South cannot progress." A Georgian named Col. Gauldren, of The Savannah News Report, declared that "African Slavery (remember at this time there were also White slaves, who assimilated into the population) is morally and legally right, and that it has been a blessing to both races, that on the score of religion, morality and interest, it is the duty of the Southern people to import as many Blacks direct from Africa as convenient."

With this attitude and that of the Fugitive Slave Law on their side, Slave Catchers and slave owners captured anyone Black, fleeing slave or free Black.

Northern states including Ohio enacted several statutes to counter the Fugitive Slave Law. They (some Northern states) established the right to a jury trial and the privilege of seeking a writ of habeas corpus. The function of the writ was to bring the alleged fleeing slave before the state court or judge in order to free him/her from unlawful restraint and to allow time for the fleeing slave to escape to Canada.

It was not uncommon for bands of Northerners to physically free Black slaves. The vigilante groups became known as the Rescuers.

It was this backdrop a group known as the Oberlin Wellington Rescuers that the town of Oberlin is most proud.

The Rescue

In 1858, a Black man named John Price was caught by a Slave Catcher and a U.S. Marshal, who kidnapped him in Oberlin and took him to the Wadsworth Hotel in nearby Wellington. The town got wind of the situation and 200-500

people gathered in front of the hotel. The town was told by Deputy Marshal Jacob Lowe, the arresting officer, that the Militia had been called and would be on the 5:15 train. The crowd was angered at the kidnapping and shouted for Price to be let go. Records say that the slave catchers were afraid of the Militia threat, but 5:15 came and Militia members were not on the train. Following much discussion back and forth, maneuvers took place and ended with the Whites diverting the attention of the Slave Catcher and Marshal away from Price and the Blacks pulling him out of the back door of the hotel. When he was released he was hidden in the home of Oberlin professor James Fairchild, the least likely place for someone to look, before he escaped to Canada.

Returning to Oberlin from the Rescue, Charles Langston, a Rescuer and local teacher, was feeling good about what they had done. Langston is also the brother of John Mercer Langston and relative of author Langston Hughes. The crowd called for a speech from Charlie, and for over an hour the integrated group gave speeches and marveled in what had taken place. Little did they know Oberlin's postmaster Democrat Edward Munson was taking notes. Democrats were against any attempt to get rid of slavery.

A total of 37 people were indicted for aiding and abetting the rescue of John Price. Twenty-three Rescuers were from Oberlin, eleven were from Wellington the others were from nearby communities. Of the twenty-three from Oberlin twelve were Black. Three jeopardized their own freedom because they also were fleeing slaves. Six of them were emancipated and



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Underground Railroad Experience
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three were freeborn. A larger number of Blacks went to rescue Price but they could not be identified by the government witnesses.

As the government case unfolded it became clear to the town of Oberlin they were being punished because the town insulted the 15th President of the United States, James Buchanan, a Democrat who vigorously enforced the Fugitive Slave Law of 1850. That law was to put teeth in the Fugitive Slave Law of 1793. It was the 13th Pro Slavery President, Millard Fillmore, (1850-53) who signed the legislation and established a stronger Fugitive Slave Law. Twenty of the Rescuers went to jail for freeing Price. They were released three months later when the town countered by bringing kidnapping charges against the Slave Catchers, who detained Price. Among the Rescuers was a Black man named John Copeland, who took Price to Canada.

Later in the anti-slavery uprising known as John Brown's raid on Harper's Ferry, Copeland lost his life along with John Brown.

Oberlin had no choice in their response to slavery and all its evils. They had to walk the walk. Oberlin was named for John Frederick Oberlin who developed the first kindergarten and who believed in educating women which was unheard of at that time. Oberlin the town, was actually the school. He the founder was a

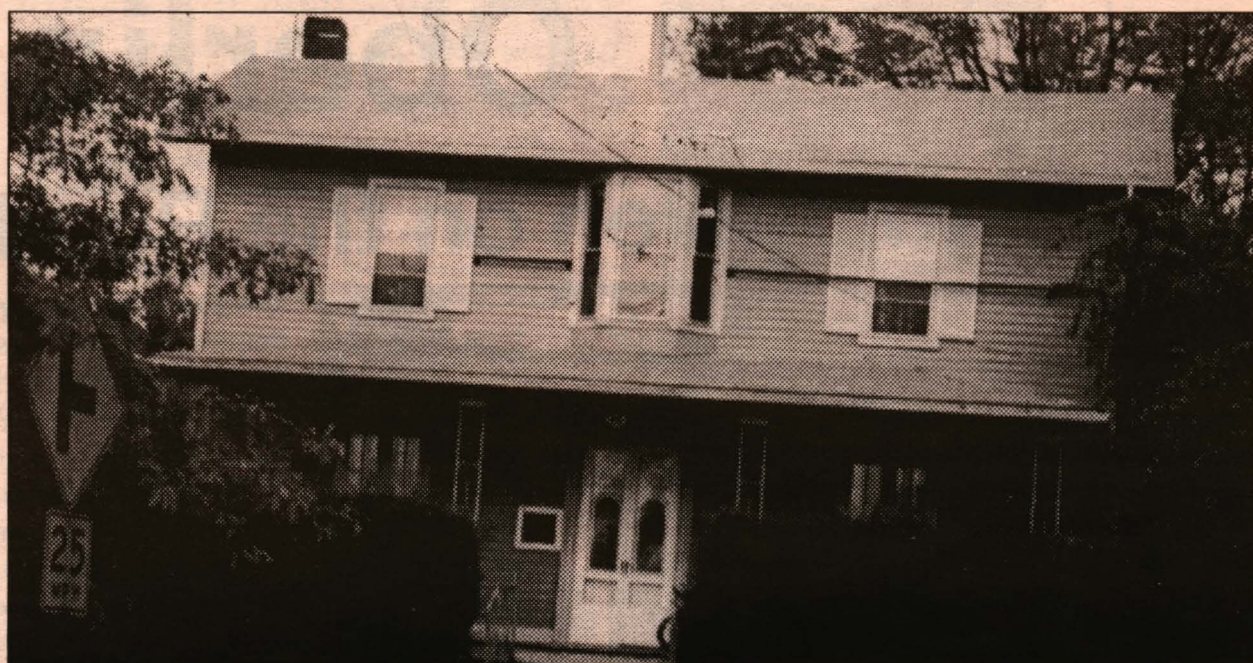
Frenchman who never came to the United States but in 1832 John Jay Shipherd and Philo Stewart heard about him and wanted to start a

town where the ideals of Oberlin could flourish.

However, shortly after its founding the school ran into trouble. The year was 1835, wealthy businessman and abolitionist Arthur Tappan, said he would save the

college if they would admit Blacks and hire certain anti-slavery professors. On a 4-4 vote they were hopelessly deadlocked. While a group of women stood outside of the door praying, the tie was broken. The chairman of the Board Rev. John Keep broke the tie and Oberlin began admitting Blacks to the school. For years it has remained the leading institution for Blacks in higher education.

Oberlin is famous also for another incident in the 1800's. In 1853 a fleeing slave Miriam from Dover, Kentucky escaped from her captor with her children, a grandchild and a foster child. Once they reached Oberlin, the foster child named Lee Howard Dobbins, age 4, was too ill to make the rest of the journey so a man and his wife gave shelter to Miriam and her children. Seeing his condition had worsened the couple



The John Mercer Langston House in Oberlin a relative of Langston Hughes and first Black Congressman in Virginia.

decided to take care of Lee Howard. He died



Statue erected to the Oberlin-Wellington Rescuers.

shortly after Miriam and the other children left.

The town held a funeral for him in First Church of Oberlin on March 26, 1853. Nearly every person in town attended. In 1993, a beautiful granite memorial was erected in his honor at the grave site.

Another famous event took place that involved a group of African American students from Oberlin College in 1980.

Students re-enact Escape

Oberlin has had its share of problems, especially when the attention was turned away from the Tappan focus.

In 1980, students preparing to complete a senior project wanted to re-enact a slave escape. Reportedly the project had its detractors. They (the students) first wanted to travel by bus and write about the experience travelling leisurely through the South, recording some of the experiences in a journal. As the research was being compiled the event began taking on a life of its own. It was student David Hoad who suggested modifying the trip into a slave escape along the Underground Railroad. It was decided the students would dress in slave clothing, taking a bare minimum of food and trek the 420 miles the slaves had to travel, hiding out in barns, and being at the mercy of people along their way. One account told of the students actually facing a landowner who cursing and swinging a baseball bat, ordered them off his property. As they progressed, they attempted to stay close to the shoulder of the Highway 68. This precaution seemed ludicrous to them until an angry motorist, swerved to shout obscenities at the group. From then on they traveled along the bottom of the ditches, in fear for their lives. They never knew where they would stay, as the advance crew, secured permission from the friendly Abolitionists daily. The trek was to resemble, as closely as possible, the experience of the fleeing slaves.

Oberlin has at least 15 sites to visit on the Underground Railroad Experience. This is a place every Black person and every other race should visit. It tells the story and gives the history of an enslaved people, who in spite of the circumstances persevered.



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**Underground
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Oberlinite Historian Traces Roots



Thelma Quinn Smith is a historian, who gives the Underground Railroad tour from a Black perspective. She is a 5th generation Oberlinite and has a great working knowledge of the history of the Underground Railroad. Some of her relatives can be found today in Canada.

Great Grandparents

Thomas and Catherine Brown are great grandparents of Thelma Quinn Smith local historian and tour guide in Oberlin, Ohio. They can be traced in the early census of 1850 in Oberlin, Ohio. Thomas was a Cherokee Indian stolen as a child from his family in Kentucky at age nine. He was taken to Cincinnati, Ohio to train race horses. When he became a teenager he ran away and came to Oberlin. Due to racial conflicts in 1835-1837, many slave and free people of color were driven out by laws requiring \$500 bond money and the Fugitive Slave Act. Thomas came to Oberlin where he married Catherine. Eliza Brown, Mrs. Smith's grandmother, their daughter was born thereafter in

1848. Thomas was pursued by slave catchers but the abolitionists of Oberlin whisked him away to Canada and an Indian reservation. They later bought property in the Elgin Settlement in Ontario, Canada. It was there that Eliza, his daughter, married Aaron Franklin Hatter.

On the paternal side of Mrs. Thelma Smith was her great grandmother, Winifred Carter Quinn Conner. Conner was born in Duplin County, N.C. in 1801, she was the daughter of Alexander Carter and his wife Sarah Herring.

They were prosperous merchants and plantation owners. They were a prominent colonial family of mixed English and Indian heritage (free people of color).

Winifred was deeded a gift of land in North Carolina from her father, November 21, 1820 of 146 acres on Mathews Branch called "Blizzard Place." She and her husband Enoch Quinn lived on this plantation later accumulating over 800 acres of land in Lenoir County, North Carolina. Enoch died in 1840 and Winifred's father died in 1853.

The period of 1835-1850 became very unstable for slaves and free people of color in the New Bern, North Carolina area. New Bern was the hub of an elite society of African Americans who were not only politically active, they held high offices, were property owners and some owned slaves. Repressive laws were being passed to restrict movements of the slaves and free people of color and they banded

Matriarch



Winifred Carter Quinn Conner, matriarch of the group migrating from New Bern, North Carolina in the 1850's. The Laughinghouse, Godette, Quinn, Dudley families descendants will celebrate 75 years family reunion in Oberlin, Ohio in 1997. Family heritage dates back to 1648 in Isle of Wight, Virginia..

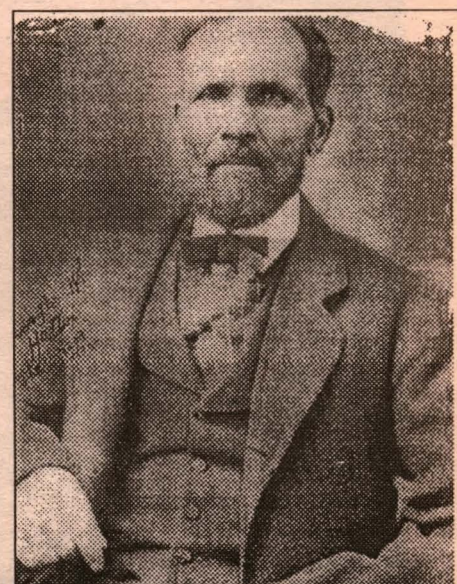
together in support of each other.

In 1853 Winifred remarried John Conner (also of mixed heritage) with whom she and fifty other relatives and friends migrated to Ohio as rumblings of the civil war was evident and life became a harsh reality of survival for them. These families had members of family serving in the Revolutionary War, War of 1812 and also the Civil War. Many had returned to the South to fight for the Union Army to free the slaves and for the remainder of their families living there.

Winifred was the matriarch of this group who migrated to Ohio. By 1857, she had bought property in Cleveland, moving westward into Pittsfield, Sandusky County and bought property in Elmore and Oberlin, Ohio. Many descendants and their families continue to live in the areas today.

The Laughinghouse-Godette-Quinn reunion will celebrate seventy-five years in Ohio in 1997.

Winifred died in 1874 in Oberlin and is buried in Westwood Cemetery there along with many other members of the family. She deeded the homestead property to her son George Quinn and it remains in the family today.



George W. Halter, a runaway slave from Blue Field, West Virginia in 1837 went to Niagara Falls as a horse trainer. He bought land at the Elgin Settlement in 1850. George Halter is the father of Aaron Franklin Halter who married Eliza Brown.

Thelma Quinn Smith has spent a decade researching the family history as a "Legacy To My Children."

Another Canadian community in Raleigh Township, North Buxton is a museum that has recorded the history of the community and citizens who were fleeing an

inhumane system of slavery lasting over 300 years. They were "brave Black Voice News warriors for freedom." They served in the military, bled and died to protect their families and their nation. They lay beneath the sod but their memory shall live on.

Thelma Smith is doing what we should all do, "Tell The Story."

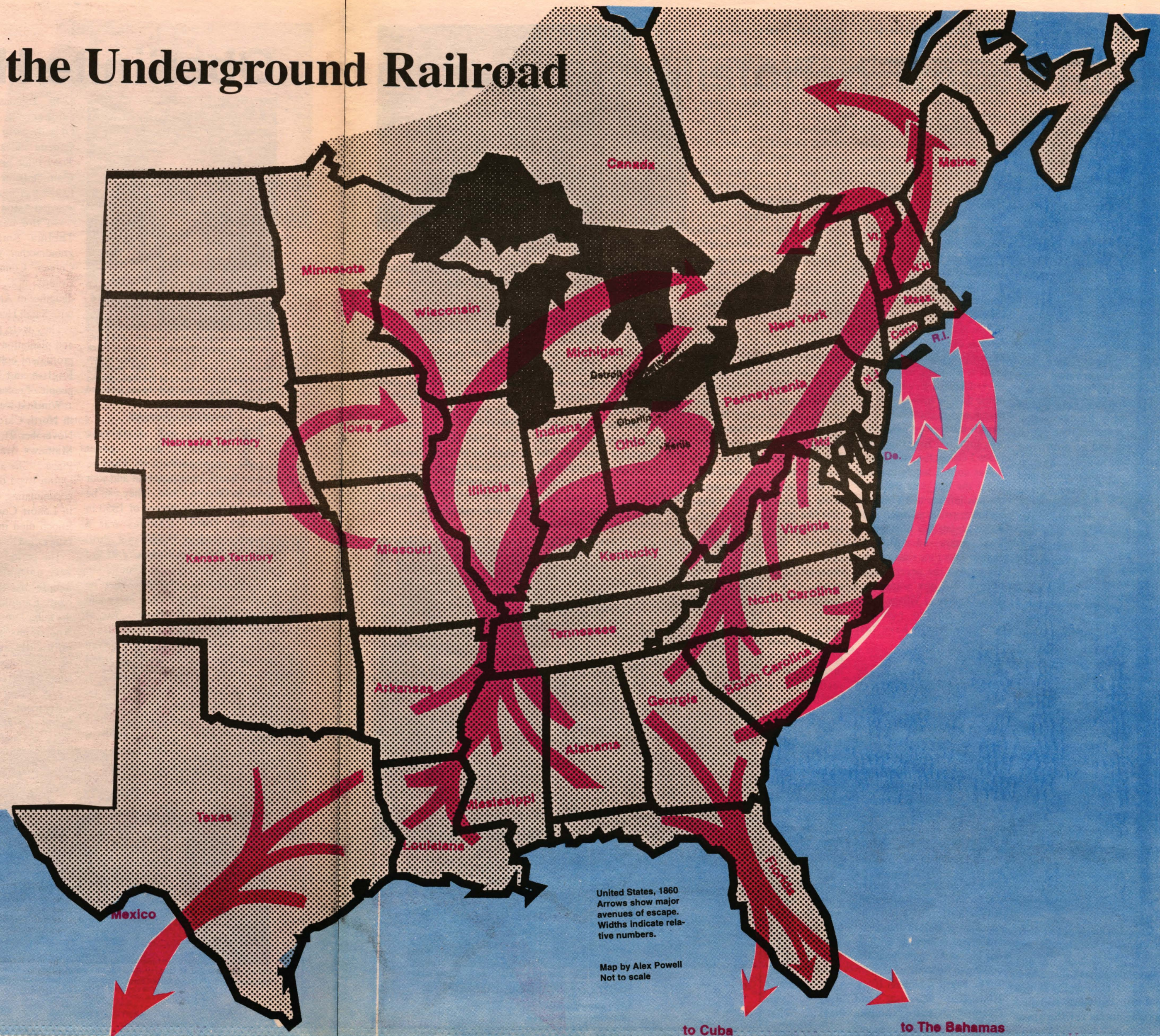


Taken about 1900 at Quarry Road Homestead, Oberlin, Ohio, Anne and George Quinn (migrated with Winifred Quinn from North Carolina before Civil War) and their family.




Children of Joseph and Mary Quinn. 1 - r, 2nd row: Ruby Caldwell, Sandusky, Ohio; William Quinn, World War II Vet, deceased; Beulah Williams, Sandusky, Ohio. 1st Row: Elsie Arnold, Sandusky, Ohio; Thelma C. Smith, Oberlin, Ohio; Josephine Weatherspoon, Las Vegas, Nevada.

Retracing the Underground Railroad



The day was jammed packed and we can never spend enough time at the Ford Museum. We saw the Street light that Garrett Morgan invented, the device that Grandville Woods invented to electrify the streetcar and move the generation into a new era. We saw the chair that Abraham Lincoln was assassinated in and the blanket used to cover him. We saw a test tube that contained the last breath of Thomas Edison and much much more. The focal points for me were the Susquehanna and Hermitage Plantations, (complete with slave quarters) and the Maddocks house a poor proud Black family owned in the Depression era. Ford would see a place he liked because it depicted a certain time period or subject and he didn't rest until he got it, had it



 Inside the
slave quarters
on this task
plantation
is a
bed made
of rope and
c o r n
s h u c k s .
Tightening

the ropes the enslaved would say sleep tight, "don't let the bed bugs bite." The chair President Abraham Lincoln was sitting in when

he was assassinated. He abolished slavery to save the Union. Following slavery, Africans invented many items. Grandville

Woods invented the wheel that he attached to a electric wire that made it possible to have the electric trolley car, It is located with other nventions in the Ford Museum. Garrett Morgan invented the Stop Light it is also in the Ford Museum.

Did you know there were two kinds of slavery, task and gang. Hermitage is the example of a task plantation, the slaves were highly skilled and allowed when finished making items for the slave

master, could make items to sell. Many saved and purchased their freedom. The slave houses on this plantation were not indicative of most enslaved people's dwelling places.

It was here that we learned what the saying "sleep tight and don't let the bed bugs bite" meant. The beds were made out of corn shucks and rope. The shucks were full of bugs and by tightening up the ropes the shaking would make the bugs fall to the ground or the wooden floors and scurry away; hence, "sleep tight and don't let the bed bugs bite". The saying came from the slaves.

Also at the museum was the George Washington Carver Memorial that he even slept in. It is a tribute to his great work. Inside is an explanation of the uses he invented for the peanut and sweet potato; even though it began to rain and it was too cold to go in other times I visited the cabin. Boy, it was cold. I began to think about the last time I visited, the bus left me and I was on my own; so I was determined not to be left this time. Dian was surprised of the complexity of the sites and the history that she never learned before. No one wanted to leave Greenfield Village and if it were not so cold we probably would have lost someone.

We had lunch at the Taste of History restaurant at the museum and appropriately I had the George Washington Carver lunch. Can you guess what it was? Right! A peanut and jelly sandwich and roasted peanuts it was delicious and as I ate I thought of Carver and what he did for us. Everyone wanted my sandwich instead of ones loaded with deli meats.

After lunch it was back on the bus and a shorter drive but to another country, Canada. As we crossed under the Detroit River through the tunnel, Royal hollered "Freedom, Canada the land of freedom." He began reflecting on how our ancestors must have felt coming to freedom.

The North American Black Historical Museum and Cultural Centre houses

impliments used to help keep slaves in line and subservient. Next door is one of the few African Methodist Episcopal Churches remaining in Canada because of the abolitionist activities in the U.S. the churches became B.M.E. (British Methodist Episcopal).

Freedom was so precious that one young girl was shipped to Canada in this trunk. A close look shows the air holes. The trunk is

on display at the North American Black Historical Museum and Cultural Centre.

It was a full day and the next stop was the breaking point for me. Most had a point that the intensity of the trip and the history we were being exposed to became more than we could handle and we just cried. The weather set it up for me. It was cold and raining as we ran from the bus to get inside of the warm North American Black Historical Museum, just as the runaways did in the dead of winter. I walked into the familiar building and the strangest thing came over me, I was cold like my ancestors. I was scared because I didn't want

the cold that had been threatening, to catch. I was sadden when I walked in a saw the shackles, and h e a v y manacles to restrict a person from running away, I was shaken. My thoughts had been transformed I took on the pain of the runaway. Just thinking about them in a new land still frightened because they didn't know what to expect and they didn't know if the slave catchers would find them there and drag them back. What



Second Baptist Church established in 1836, one of the UGRR sites in Detroit.

was there to stop them?

The cabin that the museum is built around was very cold, left that way showing how uncomfortable life was. There was a bed of sorts nothing like our Serta sleepers of today. There was even a baby cradle and the cabin had been occupied up until around 20 years ago or so.

I saw the trunk that an 11 year old girl occupied as she was shipped to freedom. The high heels made by someone in the distant Africa probably the first to invent them. The more I looked at what our forefathers did for freedom.


the more emotional I became and I wasn't alone others in the group were affected by the displays at his our first stop in freedom.

It was the movie that broke it for Dian and she discretely left the room coat in hand and tears in her eyes as the slave catchers brutalized a runaway on the movie screen.

(NOTE): This location has one of the best genealogy collections in Black Canada.


There was not enough time; back in the bus we continued our trek to find our place in this new land Canada.



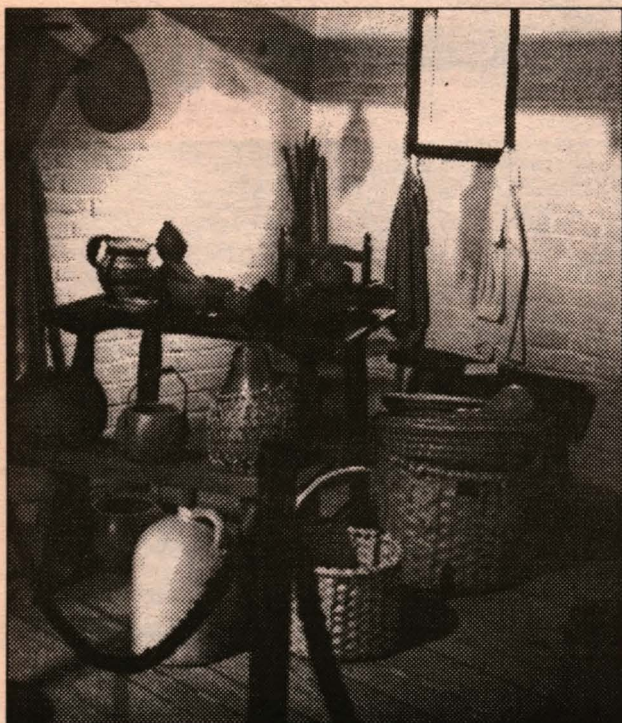

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Supervisor, Fifth District

Jon D Mikels
JON D. MIKELS
Supervisor, Second District

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KATHY DAVIS
Supervisor, First District


DENNIS HANSBERGER
Supervisor, Third District

Larry Walker
LARRY WALKER
Supervisor, Fourth District



Slave cabin at Ford Museum

Detroit "The Northern Star"

no luxuries, just a hard floor and sometimes a pad for sleeping.

The walls told the story. It was there the road map of the many routes of the UGR was located. It was there the names of the station masters were listed. It was there we heard from Dr. Leech about the members of the church who helped the slaves flee into Canada. It was from this church the Emancipation Proclamation was read. Second Baptist is the oldest church in the Midwest. In 1836, thirteen former slaves and members decided to establish their own church in response to the discriminatory practices of First Baptist. (At this time in the history of our country Blacks and Whites attended the same church. However, they could never participate fully in the membership of the White church. They had to sit in the balcony and were not allowed to pray with Whites).

The church has been politically active since 1841 (or earlier) in the Underground Railroad movement. There are many customs and quirks that came out of the slave experience. "The Slaves used corn cobs for toilet paper and jumped the broom for a marriage ceremony. If you could jump backward you become the leader," he said. Leech questioned the growing practice of men with pierced ears, "the slave owner would pierce a male's right ear to identify him as a slave for life." Not wanting to dwell on it he said if they (today's young men) only knew what that meant maybe it wouldn't be so popular. "Men just do it, they don't know where it came from," he said.

In Detroit there are many sites that are historical and if a building was torn down historic markers mark the site. One such place is the Finney House Barn, built by Seymour Finney. By 1850 his barn had become a major station on the UGR. His role in the movement earned him the title of Superintendent of the Underground Railroad, a title given to those who were active in assisting and hiding fleeing slaves. According to Leech, the slave owners would stay in Finney's hotel many times lamenting that they couldn't catch whoever they were looking for. Finney would be hiding them in his barn next door.

Dr. Leech said when it was safe, the slave would steal into the night and board a steamboat owned by George DeBaptiste, grandson of Jean DeBaptiste and Pointe DuSable, and travel across the river to freedom in Canada. Or if the river was frozen over they would walk across to freedom. This was dangerous because slave catchers were stationed along the river. It was also dangerous because the river may not be frozen solid.

Bethel AME (African Methodist Episcopal) the oldest AME church in Michigan, was organized in 1839. Its founder, Bishop Richard Allen was a great abolitionist. In 1845, the first church was built and the basement was used for the first Detroit Public School classes for Black children. Among its members were, Dr. Joseph Ferguson, an agent for the Underground Railroad

Detroit: Fleeing Slaves Last Stop To Freedom!

and Robert Pelham and William Anderson, founders of the Plaindealer newspaper.

Among the markers for the UGR is the spot where Frederick Douglas and John Brown met with several Black residents of Detroit to discuss methods of abolishing slavery. Douglas sought the political means to end slavery, Brown advocated insurrection. Eight months later Brown died fighting for an end to slavery.

William Lamert, a tailor, raised much of the money needed to move escaping slaves across the river.

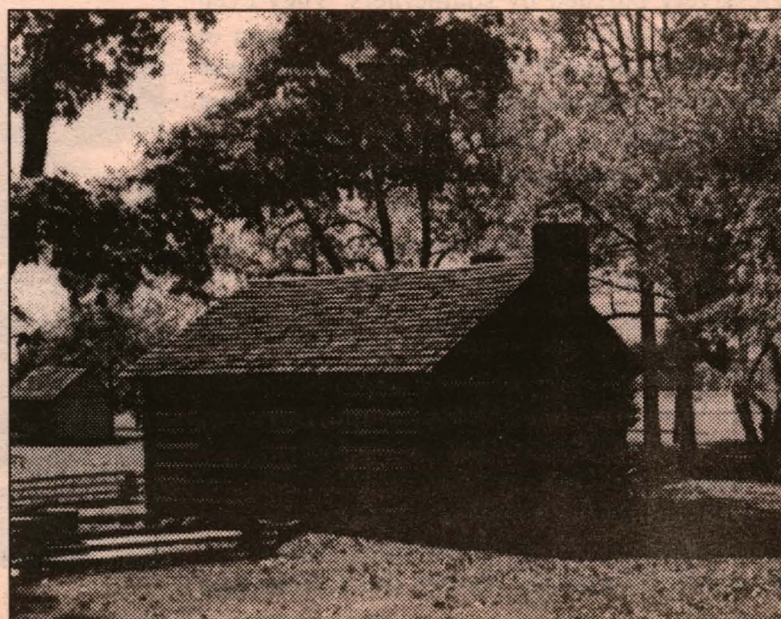
Elijah McCoy lived in Detroit. He was the inventor of the lubrication cup and some 78 other inventions. His parents went to Canada, where he was born by way of the Underground Railroad. It was the high quality of his craftsmanship that created the phase, "The Real McCoy."

Detroit was a terminus for the Underground Railroad. It was the largest in the nation probably because of the large number of active members of the UGR, also the ease of getting into Canada. Detroit started the UGR in 1836, a full 25 years before the Civil War. For almost 30 years, fleeing enslaved people continued to ride the "Freedom Unlimited" of the "Midnight Express" into Detroit.

The visit to Second Baptist Church was not only an eye opener but also an emotional trip in history. It is difficult at best to be successful in the hemisphere in the future without knowing the past. Most of the past of Black people in this hemisphere is as ancestors of an enslaved people. Dr. Leech, curator at the historic Second Baptist Church in Detroit, said this history must come alive, "We must honor our ancestors." They were ingenious, hard workers, and very tenacious in what they did. Many were consumed with abolishing slavery and freeing their brothers and sisters. Most were not concerned with their own welfare but in the welfare of Africans as a people. These people understood that Africans did nothing to cause their



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George Washington Carver House

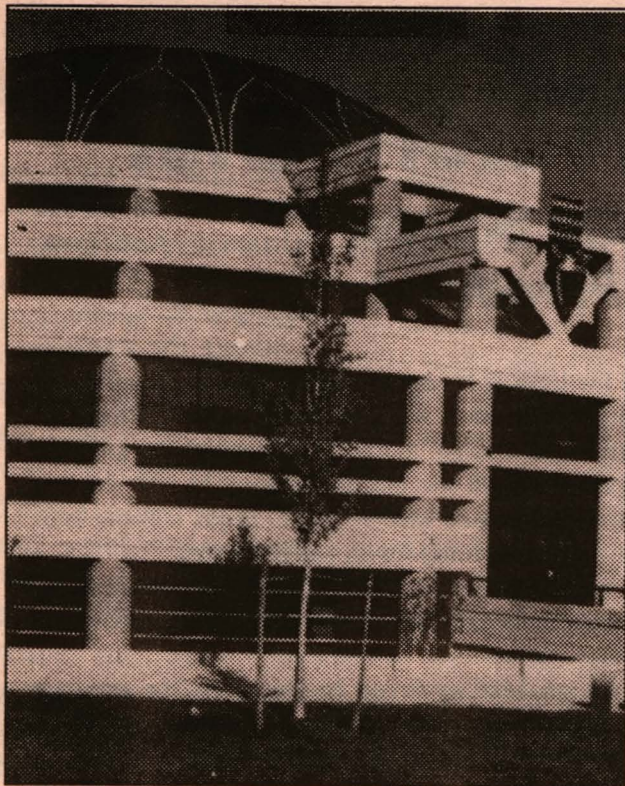
Many times I've heard Detroit (pronounced Datroit by natives) referred to as the Northern Star, but I didn't understand the magnitude of the history of the city until my trek on the Underground Railroad.

The fleeing slaves could spend time in Oberlin, because it was a safe haven. There were people who would hide the slaves, because it was a part of their moral duty. And, the Abolitionists were both Black and White. There were many other historic stops of the Underground Railroad between Oberlin and Detroit, however we did not visit them, except for Cleveland, the place where the Oberlin-Wellington Rescuers were tried. In Cleveland, we visited the Rock N Roll Museum and saw a fabulous presentation of the history of the art form that they (the museum) acknowledges came from Blacks out of the suffering from slavery to Jim Crow to the Civil Rights Era and on to the Vietnam protests until today.

Detroit had to be seen in a day and a half and there still wasn't enough time. My appreciation for the city was enhanced in this visit. From the Second Baptist Church to the visit to the Motown Museum and the visit to the Ford Museum and in-between the historic terminal of the Underground Railroad was exciting, impressive and sad.

The role of Detroit in the Underground Railroad was the last stop to freedom, well almost. The Slave Catchers would go into Canada near the border and snatch Black people if they could.

The first visit was to the basement of the Second Baptist Church. We began in the sanctuary, where Ralph Bunche was baptized. We saw areas where fleeing slaves were hidden and we read the story off the wall (stories were literally on the wall). In every area there is history of Black struggles and stories of successes. But when we followed our guide Dr. Leech, through a tight room and winding walkway the feeling of my ancestors running for their lives, scared, probably hungry and very tired, a knot developed in the pit of my stomach. As we entered the area named the Croghan Street Station we were placed in a little room hidden deep down inside of the church and easily missed if one were not directed to the secret hiding place. My demeanor changed. I became consumed with the feeling of the tiny room and what my ancestors had to endure. The room had



Detroit African-American Museum showcases a slave ship with statues fashioned after local school children. It is an emotional experience to think about what our ancestors suffered.

enslavement. Many good White people agreed. They had good hearts and were convinced slavery was morally wrong. That is why we must acknowledge the role they played in the quest for freedom but also understand that they helped. The fleeing enslaved people were brave and were more responsible for their



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own freedom than many historians want to give them credit for. Although the great Harriet Tubman, called the Moses of her people, led some 3,000 enslaved Africans to freedom and never lost a passenger there were other unsung heroes in the flight to freedom. The bond and love was so strong that once in Canada, many risked their lives to go back and get others because they knew the way. Dr. Leech informed the group.

The Law Enslaved People:

There was the whole discussion of the Missouri Compromise, of 1820 where expansion of the U.S. was inevitable and expansion of slavery was aggressively pursued by southerners. They even wanted to remove the ban on the importation of slaves. The southerners felt they could not continue to grow and be successful without the use of labor from the enslaved people. While in the North the tide was changing. America was the only country in the civilized world to maintain legal slavery. The abolitionists were winning the opinion war. Two territories, Missouri and Maine wanted to become states. The tide was against expansion of slavery into northern states. The deal was cut and the Mason-Dixon Line was used as a demarcation for states who enslaved their masses and those who didn't. Missouri became a slave state to keep the balance of power. The Kansas-Nebraska Act, of 1854, in effect repealed the Missouri Compromise and permitted the extension of slavery. The Dred Scott Decision of 1857 solidified legalized slavery and said because

Leech questioned the growing practice of men with pierced ears, "the slave owner would pierce a male's right ear to identify him as a slave for life."

slaves were property they had no rights under the Constitution. Resentment grew because even free Blacks were sold back into enslavement. There was no escaping, except into another country. The country of choice was for some over 1000 miles and they, my ancestors, walked every step of the way.

The Enslaved People Arriving in Detroit:

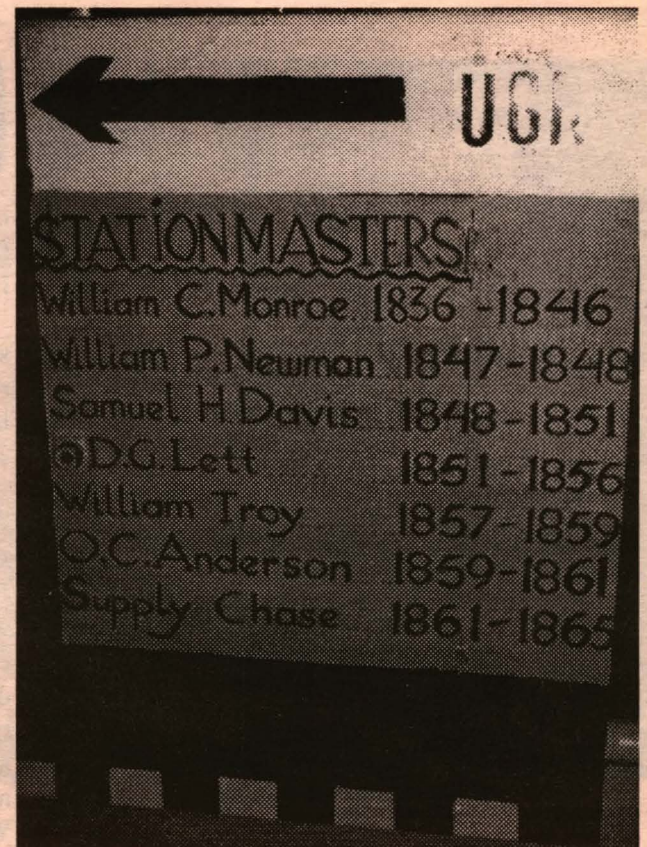
By the time they arrived in Detroit the fleeing slaves could see, feel and touch freedom that many of their own parents, grandparents and great grandparents could only dream about. They died in slavery. They died building this nation. They died working for no pay. Many were beaten and killed at the hands of their masters. Families were sold, children taken away from their fathers and mothers separated from their children and husbands - husbands with whom they had jumped the broom.

The emotion from the presentation of Dr. Leech was strong. My amazement lessened, my smile left and the intensity of his words struck my heart as tears came to my eyes.

He reminded us that our culture from Africa was stripped from us and we even had to adopt the master's name. ALL Black people had slave names from their masters. He also reminded us that Thomas Jefferson, was also the father of children born into slavery. Times were tumultuous. There were uprisings and blatant disobedience to the unjust Fugitive Slave Law of 1850, a pet project of President James Buchanan.

The Civil War/Lincoln and Henry Ford Museum:

President Abraham Lincoln (1861-1865) followed Democrat Buchanan, he won on the anti-slavery platform. The handwriting was on the wall, Northerners wanted an end to the laws that governed slavery. Lincoln inherited the bad policies from the Buchanan administration, that sided with the Democratic, states rights leadership in the south. The



Stationmasters sign

war was fought after the southern states who wanted to maintain slavery, succeeded in 1860-1861 and set up their President, Jefferson Davis. Lincoln declared this illegal, and warned the Federal Forts in the south would be held by the government. Confederate forces attacked Fort Sumner on April 12, 1861 and the Civil War began. Brave Black men fought for freedom of slavery. In 1862, they formed the 54th and 55th Massachusetts, the first regiment formed by a northern state. Even the fleeing slaves who went to Canada came back to join the fight for freedom. In 1863 Lincoln signed the Emancipation Proclamation, giving freedom to all of the country's enslaved people. Driven by the obsession to preserve the Union, he won and the long war ended two years later on April 9, 1865.

On April 14, 1865, Lincoln was assassinated by a Southern fanatic, John Wilkes Booth. Lincoln died the following day. Located in Detroit as a part of the UGRR discovery of my roots was the chair Lincoln was sitting in and the blanket used to cover him at the Henry Ford Museum located in Dearfield, Michigan.



Ralph Bunch baptized at Second Baptist.

The museum is not to be missed. Not only is the Lincoln display there, you can also visit the log cabin where George Washington Carver stayed. Inventions by African Americans, like Lewis Latimer, who developed the improved method for making filament for Edison's light bulb. Garrett Morgan who invented the traffic light we still use today. Grandville Woods, inventor of the Electric Trolley car and others. There is an original plantation the Hermitage House complete with slave quarters and many, many historical items too numerous to name.

A Visit To Historic Motown:

Back in Detroit a visit to Hitsville USA, the former Motown Studio and conglomeration is fascinating. It is close and up-front. This is where we met Berry Gordy's sister Esther and heard her speak about the original Motown days and the Gordy family. She has an unassuming

polite reserved way of telling the story. She is the Gordy family keeper of the culture. She tells the story of how the empire was built through family cooperation. It wasn't easy she was the main holdout on the loan her brother needed to start his record label.

The story of Mr. Gordy, father of Berry and Esther gives the framework for the unparalleled success of his son.

When he came to Detroit, in the wave of the people in the industrial revolution he opened a grocery store and named it Booker T. Washington Grocery Store. Everyone in the family worked together in the store. The Gordy's instilled the work ethic and excellence in all seven of their children. It was particularly disturbing to the family when Berry quit his secure job and decided to get into the record business. He had no money but the family members developed a bank for their own use. Berry had to go before the group to borrow the \$500 needed to get

started. He cleared 10 cents on his first record deal. Remember the hit record, Shop Around? When Smoky Robinson saw what all the hard worked netted them he encouraged Gordy to strike out on his own label. He did, but was only mildly successful. To be completely successful, he needed more labels with different names.

Disk Jockey's were not inclined to play different artist on the same label. Gordy peddled his records from the trunk of his car. The Motown sound was hot. He also developed venues for all of his artists. Since the recording artists for the most part came off the street, he had charm classes for each. They were taught they would be performing for kings and queens so they must be prepared. They were taught how to eat properly, how to walk, how to meet their fans, everything possible for their success.

The music was always uplifting. There were problems, this was at the height of the Civil Rights



Historic Motown Museum

era and songs (one by the Temptations) addressed the issue in a positive way "And The Band Played On." The message was there, so was the hope.

It was the hope and the success of these the ancestors of the enslaved Africans, it was just the lift

needed to face the trip across the water to Windsor, Canada and with the exception of Sandwich, Canada, **FREEDOM!**

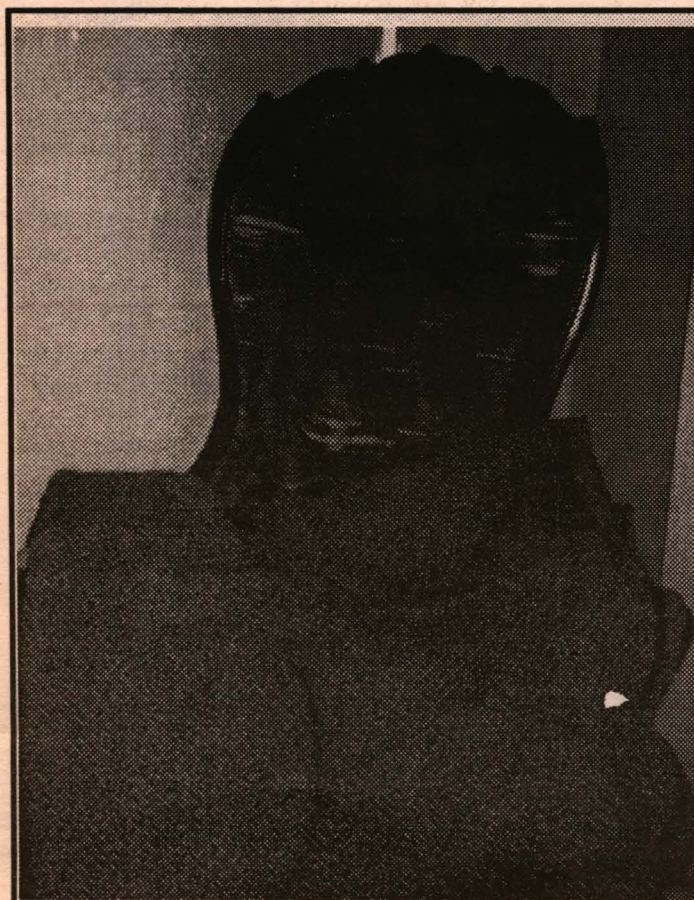


Sandwich was so close to the water that the Slave Catchers would

sneak over the border in hot pursuit of the enslaved African who was running for his/her life to freedom.

There are 10 historical sites and markers of UGRR activity in the city, of Detroit. If you have ever wondered why people from Detroit are self reliant, go-getters, full of pride and successful, it comes from the gene pool of people who feared no one and who believed in and fought for the cause of freedom. It comes from their trials and tribulations it also comes from a deep abiding love for each other.

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FACTS

Lincoln's Chair:

President Abraham Lincoln was sitting in this Victorian rocking chair at Ford's Theater (no relation to Henry Ford) on April 14, 1865, when he was assassinated. After the assassination, many items from the theater, including the chair, were seized by the War Department as evidence. The War Department deposited the chair in the Smithsonian Institution in 1867. There it remained until 1929 when the widow of the Ford's Theater manager petitioned the War Department for return of the chair, which was legally hers. She sold the chair at a public auction in New York in December, 1929. It was purchased by the famous antique dealer Israel Sack, who immediately sold it to Henry Ford.

JOURNAL ENTRY - DAY 5 -

Uncle Tom's Cabin, Never call anyone an Uncle Tom again, here's why!

Off to the awesome Uncle Tom's Cabin. Stephen Cook and Barbara Carter and Gary McDonald greeted the bus. They were surprised when I walked in.

After hugs and more hugs we heard the presentation led by Stephen.

Oh, how much the site has changed. Everyone knows Josiah Henson, "Uncle Tom" was based on a character in the book Uncle Tom's Cabin by Harriet Beecher Stowe (earlier in the trip we were at her home in Cincinnati) that depicted him as a subservient person. Stowe had heard his awful story of how his father had his ear cut off for hitting the White overseer after the man beat Henson's mother. No one believed slavery was as bad as Stowe said and accused her of making up the story about the incident, she had to write a clarification and told Henson's story.

Carter, his great great granddaughter is trying in her lifetime to erase anyone using the term "Uncle Tom" in a negative way because Henson was not what minstrels in black face for 80 years depicted him to be. He was an abolitionist going back to bring others on the Underground Railroad, he is responsible for over 100 making it to freedom. He went further though, many were unskilled and needed training so he started the first vocational



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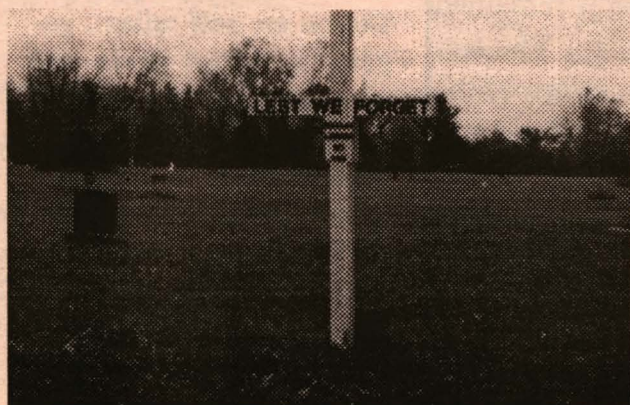
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school in all of Canada, not the first Black school, but the first school of its kind in the country. He purchased 200 acres of land. He went to England three times and visited with Queen Victoria who was impressed with the products he took that were made by the students at his school. He was also a preacher.

His pulpit and organ are still in the church. The log cabin is the original one that he and his wife lived in and he is buried out in

front of the site.

The rest of the museum, a new addition is full of Henson mementos and interactive stations. There is a section with an exercise giving the participant a feeling of what it was like to be a slave. There is the iron neck brace with four prongs that measure about two feet long with hooks on the end of each prong that formerly enslaved Africans had to wear at night to keep them from running away. This is a wonderful site to visit. We needed to move on but no one wanted to leave, Julia, Petra, the Kumbulas, and Royal were holding up the bus trying to buy out Uncle Tom's Cabin and since I know from the last time I was there



"Lest We Forget." Resting place for Civil War veterans.

that I must buy everything I needed while I had the chance, I joined the group and made my purchases now I have many copies of the original autobiography of Josiah Henson. I also have a group of other books for my collection.

On to lunch, where we were joined by Alice Newby and her cousin Shannon Prince, descendants of the settlers of our next stop, North Buxton. Buxton, originally known as Elgin settlement, was an example of model urban planning in Canada.

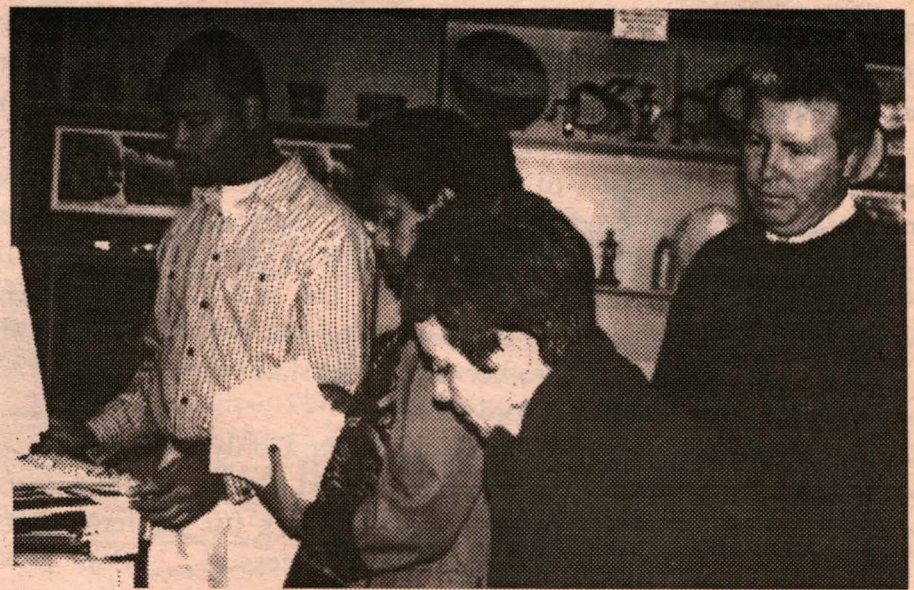
Rev. King a White, Presbyterian minister was embarrassed when he became heir to 14 enslaved Africans, he freed them and invited them to come to Canada with him where he would found a town. Before long others heard about the settlement and came to live once making it



Alice Newby shows book with Frederick Douglass' signature.

to freedom. The people loved him and to this day he is revered by the ancestors of the area. In the museum is his bedroom suit, made by the formerly enslaved Africans, his pulpit, his Bible collection, quilts and many other items as well as farm implements.

On the bus, Shannon gave a re-enactment, written by her husband that reflected a true story. But before long we arrived in North Buxton and Alice met us at the door. The main museum housed a book with the minutes from a meeting with Frederick Douglass and John Brown as he planned the raid on Harper's Ferry. They graduated from the school that is now a part of the museum. It houses a makeshift house where the gourd which signified a safe house was by the door and somebody broke it I was so disappointed. It also houses a Black jockey, very popular during that time, in front of homes of the more well to do people was also used as a part of the Underground Railroad to signify a safe house if there was a conspicuous red cloth tied around the wrist or the light was on. Of course the classroom was still



Stephen Cook, Barbara Carter, Francine Chic and Gary McDonald.

set as it was the last time it was used. The schools founded by the ex-slaves were among the most successful in Canada.

"Lest We Forget" is the sign on the post at the cemetery also a part of the museum there some of the oldest buried veterans of the Civil War are buried. As Cynthia and I pondered and took photos we agreed we must not forget.

Alas, Francine was back on the stick and telling us it was time to go. Alice and Shannon made us promise to return because there was so much more to show.

The last site for the day was John Freeman Walls. The evening was growing colder and it began to mimic the weather conditions the enslaved endured and no one could believe that this site would compare to the others, I kept telling them you really want to move on and when they arrived they were not disappointed. They were met by Allen Walls, the Conductor who began telling the story about the drops of red cloth and how some of the Africans were enslaved by following the pieces of cloth right up to the ship. The family cemetery is located there and the Rosa Parks Chapel is named for the famous visitor who visits every year. The group then met Winston who told the story of an original false bottom wagon which was the start of a realistic re-enactment of a run made by an enslaved African who would rather be dead and in his grave than to be a slave. With a few words the group ran with dogs sounds at their heels to the bridge of freedom. The ground in the woods was slippery and when Dr. Kumbula hit the bridge to freedom he fell, but just like others who probably fell in the past he just got up and kept on running on the flight and ran as though they were being chased by slave catchers a very real threat in the 1800's. Out into the clearing the group was further told the story of John and Jane Walls.

A fictionalized account based on their 102 year old aunt Stella recollection over the years "The Road That Led To Somewhere" tells the Walls story. She kept the oral history alive and Dr. Bryan Walls authored the book. The entire 25 acres is a wonderful example of what is possible when families work together. They want to have control of the site and do not believe in government intervention.

On the site is the original the log cabin that belonged to the settlers, John and Jane Walls. The Simcoe Educational Center is named for the

Continued on Page 25

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Continued from Page 24

Governor that abolished slavery in Canada in 1833. Once inside the group was turned over to Dr. Bryan Walls who showed a video of the story. He ended by naming all who took the trek "Conductors" on the Underground Railroad and told each to do as Harriet Tubman save people and work for peace and harmony among all races of people.

This was my third time to visit the museum and because of the work I have done, writing and presentations as a "Conductor" I was honored with a promotion, he bestowed the title of "Abolitionist" on me. The emotion I felt the first time I was there was replaced with the feeling of pride in the success of the Walls family both then and now.



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It was getting dark,
and the rain was getting
heavier and Francine
was back on cajoling us
to get on the bus
to prepare for the
soul food dinner
and the concert
with a Billie
Holiday concert
by Leslie McCury
Diversions were
necessary because the subject was so
intense so we toured the Casino

Windsor, soon to be replaced by a larger one that will be six blocks. Petra, Cheri, Phill and some of the others stayed a little longer and the bus took many of us back to the hotel.



Leslie McCury

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**GOSPEL FEST STARTS AT 6:00PM
FEATURING CHOIRS, GROUPS AND
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ALL EVENTS ON THE HARRIS' COURT STAGE

Canada The North Star: The End of Enslavement

Freedom Oh Freedom, before I be a slave I'd be buried in my grave....Follow the Drinking Gourd....and Follow the Northern Star. Canada was the heaven in many spirituals sung by the enslaved people. The gourd was the big dipper, and the North Star to which its handle points, served as a map that pointed to Canada. The gourd was also a dried squash that when cut in half made the drinking gourd. These gourds were placed at the right side of the door as a signal of a safe house to fleeing Africans. Many of the enslaved Africans who sought freedom in Canada through Windsor, were still in danger if they had not travelled far enough away from the border once they arrived. The community of Sandwich in the southwestern section of Windsor is one such place. The



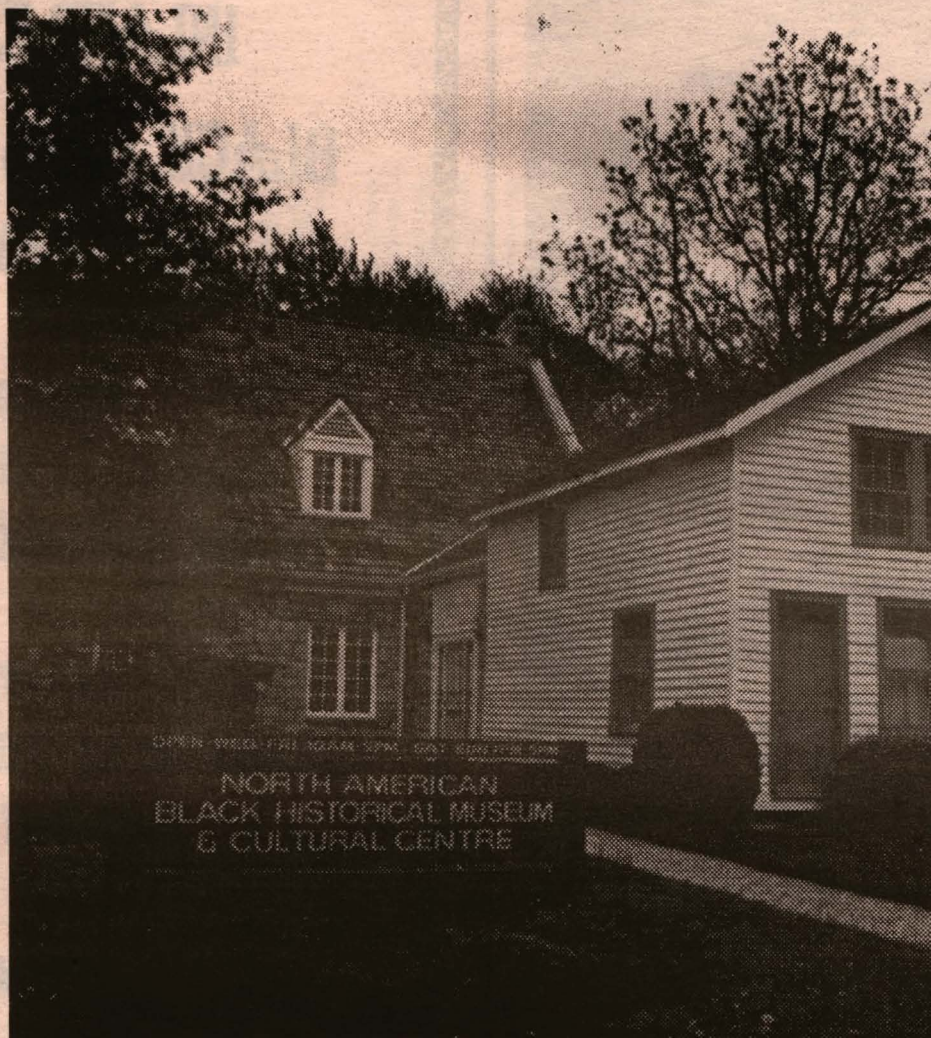
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first passengers on the Underground Railroad came in the 1820's and by the 1830's some became permanent residents of Sandwich, where they built the Sandwich First Baptist Church.

The original structure was a log cabin built in 1848 six years after its founding by few members who were very poor, and in 1851 a brick structure replaced it. Families were asked to donate a certain number of bricks and time to build the church. These bricks were hand-made and baked by the ex-slaves and their families. The beautiful hardwood floor, windows and ceiling were hand carved by the hands of the ex-slaves and their families. Inside the church the beautiful wood was re-done using the original wood. It was simply turned around.

The church in Canada was and is a source of strength. I met no one who didn't attend a church. In fact, in every settlement we visited the church is the primary focus of the community. We began with prayer before the historical presentations were made and, it was noted in every



The North American Black Historical Museum & Cultural Centre

presentation that most of the freed enslaved people were strong Christians.

After the presentation of all the activities the church is involved in today our group was taken on a tour of the 150 year old church. On the outside are still the bricks made by the ex-slaves.

What took my breath was the escape route in the aisle of the church. The fleeing Africans would be ushered through a trap door, down the steps, through a window in the bottom of the church and out into the woods surrounding the church. My ancestors ran for their lives where I was standing. An eerie feeling came over me.

Canada was not always free of slavery. According to *The Freedom Seekers: Blacks In Early Canada*, by Daniel G. Hill, the first Black to arrive there came in 1628, a ship carried a Black slave child from Madagascar. The area at this time was called New France which was a

French colony, ruled for 35 years by the Company of New France, King Louis XIV tried to strengthen the colony and appointed a governor, Jean Talon. Talon and some of the community citizens complained to the King that they could not develop because of the shortage of servants and workers. French law forbade slavery but in 1689 limited approval was given to permit slavery there. After the approval was given, Blacks and Pawnee Indians were purchased to work as household servants and field hands. And by 1709 the King gave full permission for slave ownership. "Black slaves are certainly the only people to be depended upon..." said General James Murray, first British governor of Quebec in 1763. British Loyalists who left dissident territories and moved north to re-establish their families were offered generous grants and permission to bring their slaves.

In 1791, Upper Canada, which takes in the areas accessed through Detroit, was developed. Amherstburg accessed through the narrowest point in the river had been settled by 1784 when Colonel Matthew Elliott brought 60 slaves he captured during the American Revolution. And passage of the first anti-slavery law in 1787 that abolished slavery in the American Northwest territories, the law did not take hold until 1796. Detroit was both a free American territory and

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slave British territory at the same time. Some of the fleeing slaves swam across the River to freedom in Detroit. Opposition to slavery was being heard in England, William Wilberforce introduced a bill in the House of Commons to stop the importation of slaves. One of his supporters was John Graves Simcoe, who later became the Governor of Upper Canada. He was instrumental in a new law in 1793 that allowed the existing slaves, outlawed new ones and gave freedom to any child born to a slave mother at the age of 25.

The law helped to turn the tide of public opinion and by 1800 most enslaved Canadians were free. The short growing season, rendered slaves unproductive in the winter and it became expensive to keep clothe and feed them throughout the long winters. When the word trickled down in the United States that people would not be enslaved in Canada, American slaves slowly began to follow the North Star...the Drinking Gourd and a better life than the harsh slavery that existed in the United States. According to the Attorney General of Upper Canada, John Beverly Robinson, soon after the War of 1812 any Black reaching Canada was free forever.

At the North American Black Historical Museum and Cultural Centre, the African culture is deep. It is from Africa that much of the culture is derived and our history begins. Many of the utensils, and the lifestyles were directly from our native habitat. There is proven information about the lengths fleeing Africans went to escape. The history has been passed down and going to Amherstburg is just like going back in time to the 1800's.

My enslaved ancestors escaped anyway possible: in false bottom wagons, in tattered clothing, in the finest of finery, through a system of barns, attics and secret rooms, even in boxes, a coffin and trunks and using an array of signals. One 11 year old girl was shipped to Canada in a trunk with very small inconspicuous air holes. She arrived safely. The trunk is in the museum. Also in the museum is history of the churches, the schools, the military and life in general in the Amherstburg area. Next door, an AME

(African Methodist Episcopal) Church is being restored. Although the AME Church was deemed too political in Canada because of the Abolitionist activities of the founder and members, many Canadian AME Churches became BME (British Methodist Episcopal), and remain BME today.

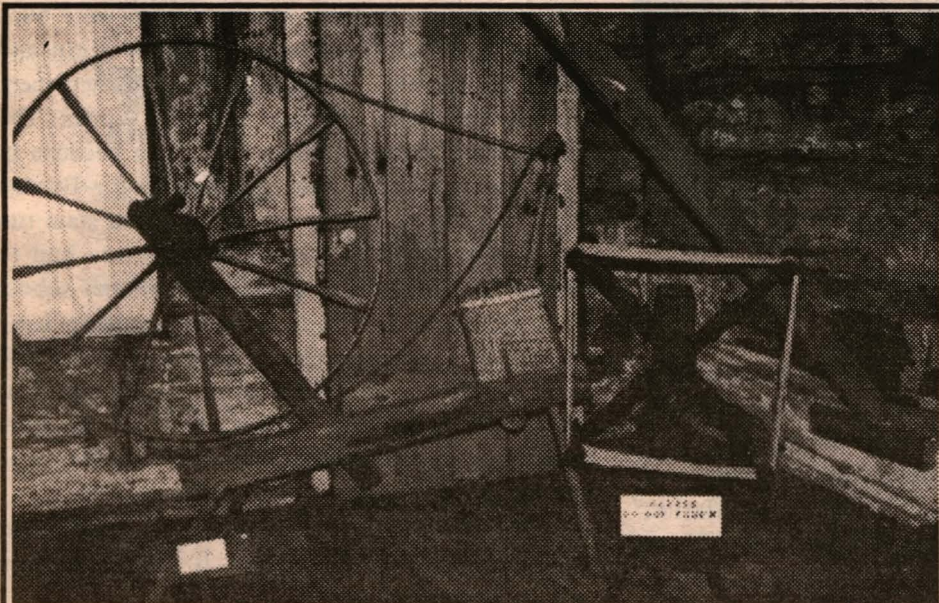
The fleeing enslaved people were ingenious they used a system that zig-zagged and doubled back as well as changed courses. There were many ways to get to Canada. One of the most valuable tools carried by the fleeing enslaved Africans was a bag of black pepper. It was used to throw the dogs off the fleeing man/woman's scent and allow them time to escape.

First Baptist Church (called by some John Brown's Meeting House) is also a historic building located in Chatham. It was founded in 1841 by refugees who were formerly enslaved in the United States. This site is where one of the last of a series of meetings held by White abolitionist John Brown, and an integrated group of supporters in May of 1858 met prior to the planned raid at Harper's Ferry. John Brown was born into a religious family May 9, 1800. His father was a station master in the Underground Railroad and a Trustee at Oberlin College (Ohio). Their home was a haven for fleeing Africans. It was in Chatham that he developed his Master Plan to empower the enslaved people in his country. First Baptist is where the forty-eight article Constitution was completed. Part of his secret plan led him to the Federal Arsenal at Harper's Ferry, Virginia. He was hanged December 2, 1859, "I am very prosperous still and looking forward to a time when peace on earth and goodwill to men shall everywhere prevail," was his final note. Many brave people both White and Black gave their all for the cause.

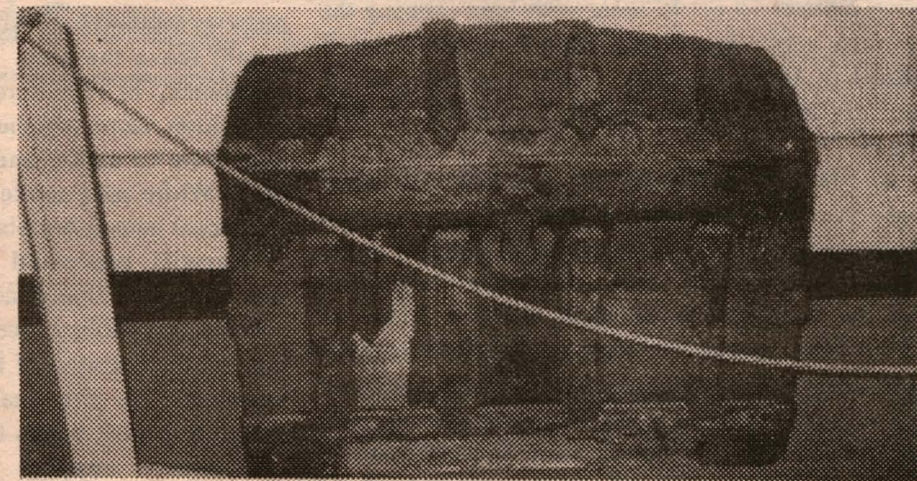
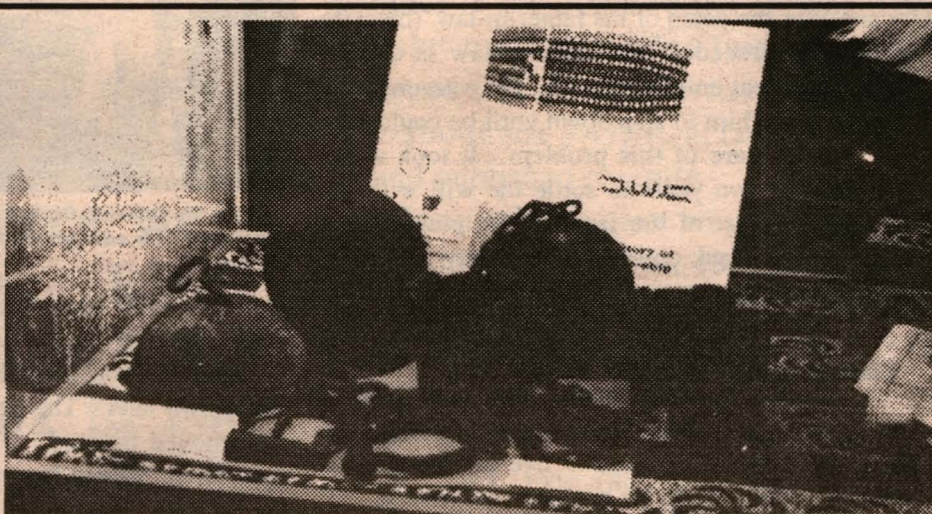
Canada was heaven for the formerly enslaved African people. They were the artisans, the skilled craftsmen, the builders, and the businesspersons. They built a new life in a new land and many returned time after time to show others the way to the North Star and FREEDOM.



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(Top): Spinning wheel used by slaves. (Below): A pair of high heel shoes from Africa.



(TOP): Shackles worn by slaves. (BOTTOM): A trunk that occupied an 11-year old fleeing slave girl.

N. BUXTON

Although Canada had a history of enslavement, segregation, prejudice and cold weather, it was still heaven to the formerly enslaved Africans, who were many times brutally beaten and separated from their families.

The proud tradition of the African Canadians (they are torn between referring to themselves as Black, Colored or African Canadian) is catalogued in the Centennial Museum, the original site of the Elgin Settlement. The Elgin Settlement located in North Buxton in Raleigh County, Ontario, Canada, was a community where arriving refugees could become self-sufficient. Probably the first land use planning areas in Canada were here. The refugees were given an opportunity to own land, build a house and develop a self-sufficient community.

For many, the Elgin Settlement was the last stop on the Underground Railroad. The settlement was founded by Rev. William King, a Presbyterian minister who was loved by the refugee settlers. He formed the idea of a plan for refugee settlement in 1846.

But Rev. King in 1848 inherited 14 enslaved Africans after the death of his father-in-law, (his wife and children preceded his father-in-law in death), causing him great embarrassment. He petitioned the church to allow him to step down until he could take



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care of this problem. It took about two years to settle the will with the rest of the family. He picked up a Black child along the way and when he returned to the Ohio farm he told all of the enslaved, they were free. Then he invited them to stay on the farm with him for the winter and then join him in Canada to live as free persons in his proposed settlement. All 15 went with him. During the winter the Blacks attended school to learn all they could about farming, carpentry and any other skills they needed in the new land.

According to Daniel Hill in *The Freedom Seekers: Blacks In Early Canada*, there were a considerable number of free Blacks settlers in the region due to first the loyalist movement before and after the American Revolution, in 1776, after the time of Black Codes. In the beginning of the 1800s midwestern states passed laws to limit the rights of free Blacks. Ohio's code banished Blacks and mulattos unless they could show a certificate of freedom from the courts. Employers could be fined for hiring a Black with no certificate. Blacks could not settle in the state unless, within 20 days, they showed proof that they could support themselves,



"Follow the Drinking Gourd" was a song, the Big Dipper, and the signal of a safe house for fleeing Africans. (See right corner)

posted a \$500 bond and gave other assurances of good behavior.

King was convinced Blacks could succeed if they could own land. The church gave approval and the plan moved forward. It was not, however, without opposition. Edwin Larwill, an influential member of the political community said Blacks were inferior, property would be devalued and respectable citizens would leave the area. He organized a vigilante committee. In 1849, three hundred people mostly in opposition, came together. A group of Blacks were also there to assure and support Rev. King. One other White man spoke out in favor of the Black settlement named Archibald McKellar.

Larwill protested to the Parliament and recommended that Blacks be barred from public schools, and public office, that they should pay a poll tax and the question of the Blacks voting should be examined. He additionally recommended Blacks be required to post bonds to stay in Canada. He lost community support with his unauthorized recommendations. The settlement was founded, November 28, 1849, with King and the 15 formerly enslaved persons, and Issac Riley and family, Elgin's

first settlers.

The settlement was supported by the Presbyterian church who supervised the chapel, schools, and in Canada took up a collection to help the settlement.

Restrictions, covenants and rules of land use were placed on each land owner. They purchased one acre, at \$2.50 and had 10 years to pay it off. They had to build a log home, 18x24 ft. and 12 ft. high. There had to be no fewer than four rooms and it had to have a 33 ft. setback from the property line. They also had to plant flowers and vegetables.

King was determined to be successful. Blacks should own property and pass it down to their heirs. A clause in the deed was they could not sell to a White person for 10 years. The land could not be rented or sharecropped until it was paid off. King taught the residents to become self sufficient and even though many were hired by the railroad, he'd warn them not to depend on the railroad money. They would earn more in the long run by developing their land, Rev. King even helped established the AME and Baptist Church, of which the Blacks were familiar.

By 1850 a post office, church/school were built and adults and children attended from Elgin and nearby communities. When the school opened there were fourteen Black children and two Whites. The parents of the White children sent them because of the excellent teachers. The education in the Buxton School in Elgin became so superior to the state run schools that by 1854 Blacks and Whites had to compete for spots in the school and another school had to be opened. Students were reciting long passages of Latin and Greek and the notion that Blacks could only do menial work was shattered as students began leaving the area to teach in other communities and countries. Elgin children began to teach the adults at night.

No liquor was allowed in Elgin, but a store was opened outside of the settlement. It was closed from a lack of business.

Business quickly developed and the settlement was very prosperous. By 1853, they attracted 30 families. They developed their own savings bank and kept the money in their own community. They owned cattle, developed a potash industry, sawmills, gristmills, a brickyard, a good country store, and they built a railroad line. They were governed by an arbitration board made up of local citizens. There was no crime.

People started to leave the settlement by the time of the Civil War, to help the United States war effort. Many returned to restart their lives, others went to Haiti, the U.S., and other Canadian cities.

As Elgin grew and thrived, the opposers, were by 1856, ready to acknowledge the settlement's

Settlement



Popular jockeys were used as signals to fleeing enslaved persons.

achievements. About 1000 Whites from Chatham on the lawn of the St. Andrew's Presbyterian Church, located in South Buxton joined about 1000 Blacks from Elgin. There was a huge pavilion made from the lumber from Elgin's sawmill, flowers from Elgin's gardens decorated the tables, the food was impeccable from the herds of Elgin citizens, bread from the gristmill, milk from the cows and vegetables from the nearly 250 yards of Elgin settlers. In less than seven years these accomplishments had been made.

McKellar, who earlier stood up to the opposition, was given the loudest applause.

And to further show their appreciation, the settlers, late in 1856 cast their votes to throw out Larwill in an overwhelming defeat, and elected McKellar. The prejudice in Chatham began to disappear when the settlers were able to cast over 200 votes and controlled the election.

Elgin produced some of the finest citizens in Canada and the world. It was the hope of a proud people: Canada's first Black doctor Anderson Ruffin Abbott Canadian born and an American Congressman; James T. Rapier, who fought for and won the passage of 1895 Civil Rights Act; Abraham Shadd, one of the



Village of North Buxton

very few Blacks to become a commissioned officer in the Union Army; and Artis Lane the only Black artist commissioned to do art for the celebration of the Statue of Liberty, but was dismissed by the committee when she refused to remove the tear from the eye of a Black man draped in an American Flag.

After Lincoln signed the Emancipation Proclamation many of the settlers began to move back to the southern states in the U.S.

Today North Buxton is still home to the descendants of the original settlers who stayed. It is active but does not flourish as it once did. They continue to remember and preserve their roots through the Raleigh Township Centennial Museum. It is home to a bedroom suite handmade by the grateful people freed by Rev. King with whom he started the Elgin Settlement. It includes his diary, as well as many implements used by the settlers in everyday life.

In the second school built,

an original classroom remains as it was last used. It includes many maps and charts that showed the way for the fleeing: enslaved people of America. A gourd sits by the door of a house to show how fleeing Africans actually followed the drinking gourd. It was not only symbolic of the Big Dipper but was an actual gourd that if sat by the right side of the door, was a signal of a safe house on the UGRR. And the jockey who is offensive to Blacks today was a warm sight for those on the UGRR. If the lamp he was holding was lit or there was a red rag tied to it, that meant safety to those fleeing from enslavement.

North Buxton remains one of a very few pre-civil war Black communities in existence today. The lives of the people who remain reflect the same determination, dedication and tenacity as their ancestors.



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Uncle Tom's Cabin

Josiah Henson Big Shoes to Fill

Uncle Tom of *Uncle Tom's Cabin* was not a fictional character. He was as real as we are, and if Josiah Henson's grand-daughter, Barbara Carter has anything to say about it she will make it unacceptable to use her great great grandfather's name in a derogatory way. According to his own writings and of information passed down, Josiah Henson was a genius.



"My great great grandfather was a visionary," she said. He could not read or write but he narrated a book about his life. He fled slavery and escaped to Canada in 1830. He established the FIRST vocational school in Canada. He taught the arriving refugees how to survive in the cold climate. He even made several trips back (to the States) to show the way (to Canada) to his ancestors who wanted freedom.

"Our family does not appreciate the way he is now depicted. If you knew him you would know calling someone an Uncle Tom should mean a person would have some pretty big shoes to fill."

When Harriet Beecher Stowe published her book *Uncle Tom's Cabin* in 1851, she used incidents in the life of Rev. Josiah Henson, whose book was published in 1849 and of other enslaved Africans to tell of the horrors of the institution of slavery. She was the daughter of a Quaker Minister and grew up detesting slavery. Before writing the book she interviewed Henson who related the story about his father.

Henson, who was born in Charles County, Maryland on June 15, 1789, said his father's right ear was cut off and had received 100 lashes on his back for beating the White overseer who had brutally beaten Henson's mother. His father changed after that (according to his autobiography, *The Life of Josiah Henson*) and



Uncle Tom's original cabin

was sold. The master shortly thereafter died in an accident, brought on by drinking and fighting. The family was sold individually, and so heart broken was his mother to lose her children that she begged her new owner to purchase her youngest son. He didn't and Henson took sick with the new master. He was not expected to live and was sold at a loss to the owner of his mother. Her nurturing proved to be what the doctor ordered and Henson fully recovered.

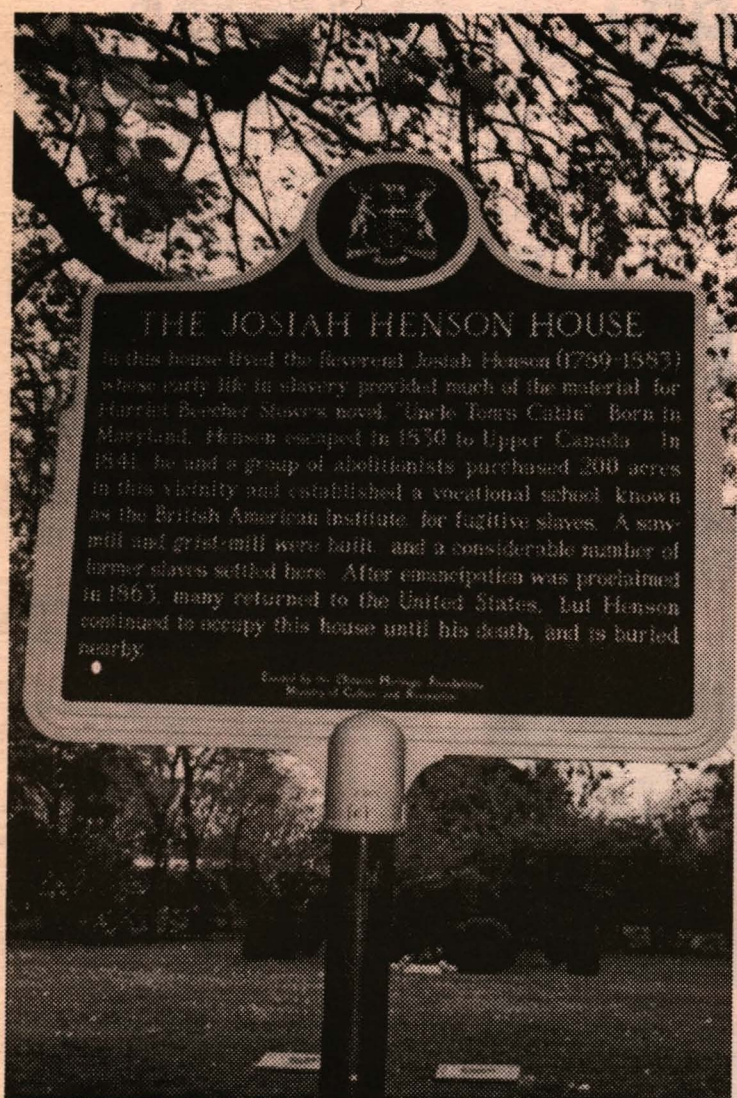
It was his mother who first taught him the Lord's Prayer and a smattering of religion. This instilled in him a insatiable desire to know more about Christianity. He was standing near a church one day when he heard a preacher speak about Jesus and how He died for everyone, "He died for the rich, the poor and even the slave in chains." He committed to memory what he heard that day.

Henson's master, Isaac Riley, lived a life of drinking, gambling, and fighting with other farmers on Saturday nights. It was the duty of the enslaved Africans to break up the fights and take the masters home. Once this led to Henson being brutally beaten for hitting an overseer. His arm and collar bone was so badly damaged that he could never again raise them normally. This master took the matter to court and won. This act along with Henson's desire to please his master endeared him and made him very loyal to Riley. Henson handled the business of the plantation. He was successful at doubling the crops and was

trusted with the management of the farm. He became the overseer. However the riotous living caught up with Riley, he lost the farm and the slaves were to be sold.

In 1825 Riley went to Henson and begged him to flee with the other slaves to his brother's plantation in Kentucky. Pleased with the confidence Riley placed in him, Henson journeyed, 1000 miles to Kentucky, he his wife, two children and 18 other enslaved people. He arrived after having to sell the horse and wagon to buy a boat to finish the journey. Along the way he ran across people in Cincinnati who encouraged him to break for freedom but he had given his word and in April of 1825 he arrived at the brothers farm. The enslaved people at Amos Riley's farm numbered 80 to 100, Henson's ability of farm management was recognized and soon he was serving in the same capacity, this gave him time to improve his learning about the word of God. He began preaching throughout the area and was accepted as a Methodist Episcopal preacher. His preaching netted him over \$200 and he was ready to buy his freedom.

In 1828, he secured a pass from Amos Riley to visit his former master Isaac Riley in Maryland to secure his freedom. Henson was tricked, the stated price of \$350 was increased to \$1000 and because he could not read or write what he signed, he was once again in the same situation; enslaved. He returned to Kentucky and was told a



Marker in front of Josiah Henson House erected by Ontario Heritage Foundation, Ministry of Culture and Recreation that reads:

"In this house lived the Reverend Josiah Henson (1789 - 1883) whose early life in slavery provided much of the material for Harriet Beecher Stowe's novel, "Uncle Tom's Cabin." Born in Maryland, Henson escaped in 1830 to Upper Canada. In 1841, he and a group of abolitionists purchased 200 acres in this vicinity and established a vocational school, known as the British American Institute, for fugitive slaves. A saw-mill and grist-mill were built, and a considerable number of former slaves settled here. After emancipation was proclaimed in 1863, many returned to the United States, but Henson continued to occupy this house until his death, and is buried nearby."

year later to accompany the owner's son Amos, Jr. to New Orleans. Henson found out there was a plan to sell him in New Orleans. While on the trip Amos, Jr. became ill and nearly died. Henson nursed him and took him back to the plantation but received no thanks. He woke up! There was no intention to do right by him and after discussing it with his wife, the family took off for Canada. They arrived after a difficult journey and because of his skills immediately got a decent job and a place to stay.

He acquired some livestock and soon became a leader among the formerly enslaved Africans. He preached and encouraged the Blacks to save their money to buy land. Meanwhile he made return trips to the south and organized groups of people who wanted freedom. In 1834 he found land to purchase. As a result of his fund-raising efforts in England \$1500 was raised and with it he purchased 200 acres of land which contained white wood and black walnut trees. From that a saw mill, a blacksmith shop, a carpenter shop and other necessary businesses were developed. But

the need was for the refugees to learn trades and skills so that their community would be self-sufficient. Henson, who could not read or write then founded a school. Boys were taught trades and girls were taught to cook and sew.

According to *The Freedom-Seekers, Blacks in Early Canada* by Daniel G. Hill, Henson met a Congressional minister and abolitionist named Hiram Wilson and began the plan for the Dawn Settlement near Dresden, Canada, in an area where many Blacks had already settled. Wilson wrote to James C. Fuller, a Quaker philanthropist in New York and invited him to the area to see for himself the desperate needs of the Black refugees. He accepted and became convinced that this could be successful. He had contacts in England and was able to raise money for the settlement.

The group had purchased some land and The British American Institute was born. It was a boarding school offering elementary education with an emphasis on industrial and manual training. Property around the school was reserved for families connected with it. Students were taught free of charge over the age of fifteen. They were to pay \$1.00 for food and lodging and they would be paid 5 cents an hour for work performed.

Henson visited towns in New England to study lumber operations because of the excellent timber on their property.

Henson also traveled to England to raise money for the institute. On his first visit in 1850 he took walnut products which he displayed at the Crystal Palace, the Queen and her attendants took notice of his great exhibition at that time.

On his second visit in 1852 he was called home because of the illness of his wife who died shortly after he arrived and by 1876 on his third visit Henson was received by Queen Victoria at Windsor Castle.

Jealousy, arguments, and accusations of mismanagement, which were later proved to be false, took its toll on the reputation of Dawn. Some Blacks in Chatham argued that the segregated town encouraged prejudice and said Whites and Natives should be included in the school and on the governing board (State run schools were inferior). They said the goal should be to integrate with other Canadians. Articles in the *Provincial Freeman*, a Black newspaper, written by the former secretary-treasurer of the institute Rev. William P. Newman further damaged the institute's name and the morale of its staff.

After the circulation of an embarrassing document, a committee of Henson's friends sent John Scoble, (a former friend of Henson's)

secretary of the British and Foreign Anti-Slavery Society to look into the problems plaguing Dawn. He took over many of the deeds and powers of the board and began using it for his own benefit. The area became rundown and Canadian Blacks were offended. They stepped in and Newman, and the editors of *Provincial Freeman* all attacked Scoble and to a lesser degree Henson. By 1860 the board of trustees who had not turned their powers over to Scoble began legal action against him. Scoble left, and a new board of trustees sold the land and assets and used the \$40,000 proceeds to set up the Wilberforce



Pulpit and organ of Josiah Henson.

Educational Institute in Chatham, Ontario Canada.

Before his (Henson's) death in 1883, he desired to return to the Isaac Riley Plantation in Maryland. When he did, he was shocked by the dilapidated condition of the place. Riley had died many years before but his widow greeted him. According to *The Story of Uncle*

Tom by William Chapple, she said to him, "you are dressed like a gentleman." "Ma'am," said Henson respectfully, "I always was."

He turned away from the miserable conditions and went to visit his mother's grave where he made new resolutions to live and to honor her name throughout the rest of his life.

He died at the age of 94, after a three day illness.

His grave is located in front of his log cabin home. His pulpit now stands in a replicated church of the same period because his church burned down. There are other structures of that time period and a newly built beautiful museum and multipurpose building which houses a conference room, a store, and other rooms. It is run by his great great grand-daughter and their family.

"Tell the story of Uncle Tom. Remember for 85 years minstrels traveled the world in blackface making fun of Uncle Tom and distorting our history. They were so successful that we (Blacks) all over the world bought into it. This is not true and I hope in my lifetime to change it," said Barbara G. Carter.

For information call, (519) 862-2291.



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The Underground Terminus

The terminus of the UGR in this part of Canada was Maidstone Township, the location of the John Freeman Wells Historic Site and Underground Railroad Museum.

Each site we visited was unique and special and it was an experience I will never forget. This museum traced the journey of African Canadians from Africa across the Atlantic Ocean through the United States and on into Canada and freedom. It realistically portrayed what our ancestors had to endure. My trip through the woods, with the sound of dogs at my heels, seemed so real that it caused me to have an emotional release. The tears flowed and one of the organizers, concerned about my reaction, was quick to pat me on the shoulder and say it was alright. Oh, but what my-ancestors had to endure!

We were met by a train whistle and a Walls family member. Allen Walls, who took his job very seriously, greeted us dressed in a conductor's uniform, and waited in front of what appeared to be a railroad depot. This



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dramatic site is not your typical museum. In our sight were markers highlighting the distance of various states from which the enslaved Africans escaped. Some escaped in false bottom wagons, and one greets

you with a person still hiding inside. The 20 acre property is heavily wooded. And the trip, simulating the journey of a fleeing enslaved Black, took us through the woods over a creek and into freedom on the other side. On the site, which is owned by the family of John and Jane Walls, is their log cabin, barn, the Rosa Parks Peace Chapel, the Sir John Simcoe Educational Resource Log Cabin, and Clifford E. Walls Dinner Theater One, (a dinner house, and a restaurant). Also are railroad cars full of family mementos including those of famous Boxing Hall of Famer, Earl Walls.



False Bottom Wagon

However, the museum is mainly a tribute to John and Jane Walls who came to Canada to find peace and to bring enslaved persons to freedom. The fictionalized but historical story of the Walls family, is found in the book *The Road That Led To Somewhere*, by Dr. Bryan Walls, a retired dentist and member of the Walls' fourth generation.

In the early 1800's, John was the property of Eli Walls and then his son, Daniel, of North Carolina. John's mother raised Daniel because his mother died during childbirth.

Hannibal was John's father, and was killed by plantation owners who caught him during a daring escape to freedom. John's mother was sold after the escape, and John remained on the Walls plantation because of his excellent skills at carpentry and running the tobacco farm. Additionally, Daniel had grown up with John as a brother. It was Daniel who gave words of wisdom to his father, Eli, who died shortly after Hannibal's escape. Daniel understood that keeping John would benefit the plantation. John was torn between his

loyalty to Daniel and his insatiable desire to be free in Canada. John always remembered his father's words, "remember, the side of the tree the moss grows on and the north star, is the way to freedom to Canada, like my native Africa."

The desire to be free was so strong that, he gave himself the middle name "Freeman."

Years passed and his master Daniel was dying and called in his wife Jane, and his slave John. His first order of business was to sign John's manumission papers making him a free man. The second was to ask John to take care of his wife Jane and their four children. The three had grown very close, and neither Daniel or Jane believed in slavery. Before long John and Jane fell in love. This was surely a death sentence for John and probably Jane as well, whose family was so famous they named a mountain: after them. She came from the King family and was of Scottish and Irish lineage. Before anyone could find out about their relationship, they left Rockingham County, North Carolina (near Raleigh).

For a period of time they stayed in Indiana with Ephriam and Mary Stout, a Quaker couple who was active in the UGR. Meanwhile, Jane returned to the North Carolina plantation to bring back others who were still enslaved. She was successful and before long, the couple was married in a civil ceremony as well as a broom jumping ceremony (the only way slaves were allowed to marry).

Interracial marriages were unheard of at that time and even the most liberal persons objected. They were able to get away with it because one of the women on the plantation who escaped with them pretended to be John's wife, while Jane acted as their master.

John and Jane traveled on to Canada before long. As they had done before, when they were stopped by Slave Catchers he became her slave who was sent with her by her husband to visit relatives. They would explain that he was accompanying her as protection. At one point she had to whip him in front of Slave Catchers to



Allen Walls, Conductor in front of train station.

save his life. The deception didn't last long, soon there was a hefty bounty out for both of them as they found out when they pulled a notice describing them off a tree.

The family, Jane, and her children by Daniel and John arrived in Canada in the summer of 1845. The family settled in Amerthurstberg for a year and finally moved a good 20 miles, as far away from others as possible. It was deep in the woods away from Windsor where the Slave Catchers and roving bands would not travel. By 1858 census records found that they owned a log cabin, two oxen, eight cows, three sheep, six horses, two dogs, and twenty-five acres of land. Their home became a haven for enslaved people fleeing from the hideous Fugitive Slave Law of 1850. The law made it a crime for ordinary citizens to refuse to assist a slave catcher.



Home of John & Jane Walls.

The Walls were safe and their home became the final terminal on the UGR.

The museum is in receipt of a letter from the Stout's dated December 19, 1854. It was in response to a letter Jane sent telling them they would help anyone fleeing slavery. The Stout's gave fleeing Africans a map to the Walls home. Many found their way and brought greetings from the Stout's.

John and Jane had six children, Henry, the firstborn of their union married a native Parthena, daughter of an Indian, White Cloud. It was Martha one of the twins, who was the mother of Aunt Stella, the family griot.

Aunt Stella lived to be 102, and died in 1986. Aunt Stella was 23 years old when Jane and John died, one year apart, she was 88 and he was 96 years

Blacks, one never married, and Daniel Jr. died from an illness when the family moved to the final homestead.

Members of the Walls family taught peace, harmony, love, and tolerance for all people. They feel the world would be a better place if only people showed the love for each other that Jane and John showed.

They are God fearing Christians and working hard to preserve the heritage of the family. "This generation, my uncles, brothers, sisters and others are doing what we can. When we die our children will take it to another level," said Bryan Walls.



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Rosa Parks Peace Chapel



The Walls brothers: Allen, Bryan and Winston with UGRR conductor Cheryl Brown.



Storytellers Ivory Williams with editor, American Visions Joanne Harris

JOURNAL ENTRY - DAY 6 -

The next morning we were off to more in Canada. The Duff-Baby House, housed a runaway (Andrew) and his master came looking for him. a diary from 1830 tells the story. He waited until everyone went to church and tried to abduct him. It just so happened the man of the house remained behind and he confronted the slave catching slave master, who



Inside Sandwich Baptist Church is an escape route for slaves.

explained he wanted his property back and Baby gave the runaway a choice.

Driving on we stopped a short distance at the historical Sandwich Baptist Church, the first stop for many enslaved Africans. It was so strategically place

that slave catchers regularly interrupted services to catch a runaway. The church had a plan. When someone arrived the preacher began singing there is a stranger in The House, and the members went into their mode, taking the floorboard up to reveal a tunnel that led to the outside a window and freedom.

The church was build over 100 years ago in 1851. It remains the very heart of the community and the bricks which were hand made from the clay in the Detroit River by the founding families of the church still hold the up the building. They are known by the coloration and the special flare taken by each family to make their bricks.

After a lucrative trip to the Tunnel Duty Free Shopper it was back to the United States. We were warned not to play with the Boarder Patrol and we didn't. Francine didn't leave us but there was a smooth transition when we arrived back in Detroit. The mantle was passed on to Cheri.

The next place to go there was the new Museum of African American History. This very beautiful building housed an outstanding exhibit. It was here where Petra had her awakening. Dian came and said she thought she needed a shoulder to cry on. When I found her she was crying her eyes out. She boo hooed about the lynchings she read about there. She was



Sandwich Baptist Church, the first stop for many enslaved Africans

devastated. It wasn't that she didn't believe the lynchings happened it was an all too real reminder of the history of where and what she lived.

Cynthia, Phill, Julia, Terry, the Hannahs, and

Pretra wanted to go visit the Motown Museum and after seeing the centerpiece of the first one, a slave ship complete with 50 life size models of school children chained on the ship. Each statue took on a

life of its own. The museum is the largest one of its kind in the world.

At dinner later that evening we were treated to a professional storyteller Ivory Williams who kept us on our toes with little communication games.



34
Underground
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Experience
Special
Collectors Edition

The Black Ministries Department Anthony W. Paschal, Vice President Southeastern California Conference of Seventh-day Adventists Celebrates the Life of Dr. Martin Luther King and Black History Month Inland Empire Churches

Juniper Avenue SDA Church, 7347 Juniper Avenue, Fontana 92335 (909) 822-4349

Mt. Rubidoux SDA Church, 2625 Avalon Street, Riverside 92509 (909) 276-8374
Elder Marc Woodson, Pastor

Presenting the play "Straight from the Underground" written by Rickerby Hinds, February 28, 7:00 p.m.

Perris Fifth Street SDA Church, 300 East Fifth Street, Perris 92570 (909) 657-2798
Elder Royal Harrison, Pastor

Kansas Avenue SDA Church, 4491 Kansas Avenue, Riverside 92507 (909) 682-9810
Elder Jesse Wilson, Senior Pastor,
Elder Ifeoma Kwesi, Associate Pastor and Elder Mehbub Khan, Associate Pastor

16th Street SDA Church, 1601 W. 16th Street, San Bernardino 92411 (909) 888-0084
Elder E. Dean Peeler, Pastor

Valley Fellowship SDA Church, 275 E. Grove Street, Rialto 92376 (909) 874-5851
Elder George King, Pastor

Imani Praise Fellowship of SDA, 16050 Indian Avenue, Moreno Valley 92551 (909) 243-6999
Elder Marcel Wip, Pastor

Building God's Men, keynote speaker Dr. James Doggette, February 6, 7:15 p.m.; February 7, 11:00 a.m.

Affirming God's Women, keynote speaker, Dr. Erylene Mandy, February 14, 11:00 a.m. & 5:00 p.m.

Gospel Singer, Veronica Howell, February 13, 7:15 p.m.

Youth Ministries, guest speaker Pastor David Richardson, February 21, 11:00 a.m.

Ethnic Praise and Dance Festival, February 21, 5:00 p.m.

Caribbean Celebration, Dr. Donald King, Keynote Speaker, February 27, 7:15 p.m., February 28, 11:00 a.m.
Steel Band Gospel Concert, February 28, 5:00 p.m.

All Nations African SDA Church, 7480 Sterling Avenue, San Bernardino 92410 (909) 994-8241
Elder Jacob Nortey, Pastor

High Desert SDA Church, 15526 7th Street, Victorville 92392 (meets in the Burning Bush Baptist Church)
Elder Kwame Alexander, Pastor

Martin Luther King Celebration, Victor Valley College, Victorville, January 19
Black History Celebration, High Desert SDA Church, February 14

Crossroads Community SDA Church, Cram Elementary School (Aplin & Water Street, East Highland)
Elder Jackson Doggette, Jr., Pastor

Rainbow Community Praise Center, 8768 Helms Avenue, Suite B, Rancho Cucamonga (909) 481-6631
Elder D. C. Nosakhere Thomas, Pastor

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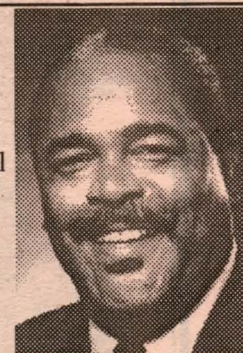
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If you would like Parkview Community Hospital Medical Center to be assigned as your hospital of choice, tell your doctor. If you need a doctor, call the Physician Referral Service at (909) 352-5327 to obtain the name of a doctor on staff at Parkview Community Hospital Medical Center.

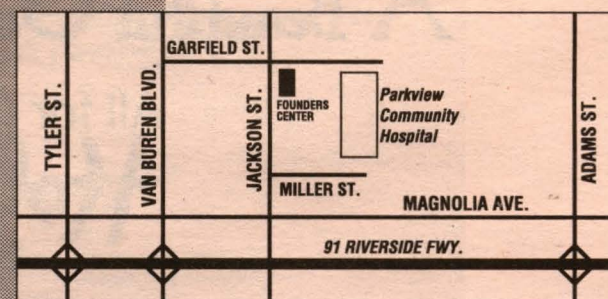
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